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THE SCRIPTURAL INDICATIONS THAT GOD'S CHILDREN ARE TO INHERIT ALL HIS ILLIMITABLE KINGDOMS; FROM HEAVEN AS A METROPOLIS, EXPLORING AND ENJOYING THEM AT WILL.

BY

HORACE C. STANTON, PH.D., D.D., S.T.D.

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DEDICATION

TO MY FATHER, PROFESSOR BENJAMIN STANTON, FOR MANY YEARS IDENTIFIED WITH THE ACADEMIC AND COLLEGIATE EDUCATIONAL SYSTEM OF SCHENECTADY, N. Y.: TO MY MOTHER, MY SISTER KATE, AND MY BROTHER IRVING—ALL OF WHOM HAVE NOW ENTERED THE UNSEEN HOLY, THIS BOOK IS DEDICATED IN LOVING REMEMBRANCE BY

THE AUTHOR

OUTLINE

PART FIRST. (CHAPS. I.-IV.)

SOME AESTHETIC AND SOCIAL FEATURES OF THE BELIEVER'S COMING EXISTENCE, AS PICTURED IN THE CITY OF GOD.

PART SECOND. (CHAPS. V.-XIII.)

THE ENTIRE UNIVERSE THE CHRISTIAN'S FUTURE EMPIRE. OR, TRANSCENDENT PHYSICAL POWERS, PRIVILEGES, AND POSSIBILITIES OF THE COMING LIFE.

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INTRODUCTION

Our knowledge of God's revelations concerning the Way of Life increases but little. The principal activity of the Church about the great cardinal doctrines in the Plan of Salvation, is continually to reaffirm, defend, and proclaim them. From the beginning they were intended to be unmistakable. And in them the men of each successive generation have discovered what their predecessors had there found, but little more.

The author wishes to state without qualification, that in no particular does he design to antagonize any element of the evangelical faith about the Way of Life. He does not doubt the principles of that faith. There is in his mind no scepticism about a single one. He does not believe the Church ever will undergo any material change of belief that implies abandonment of its present doctrinal positions. On the contrary, by the lines of Scriptural study here presented, many of them are wonderfully enhanced in significance and glory.

But no man who has profoundly explored God's works thinks he has learned all about the physical world around us. So neither does any one who

has carefully studied God's Word believe he has fathomed all that lies hidden in its depths. When Shakespeare said, "There are more things in heaven and earth than are dreamed of in our philosophy," he might with equal truth have added, "our science, or our theology."

With John Robinson, we believe that new light is to break from the Word of God. But upon what subjects would that new light be most legitimately expected? Of course it is to come in the form of practical applications of Christian principles to each of the new duties, new questions, and new emergencies that rise forever in the march of Christian civilization. Yet, as the life of earth is infinitesimal beside the greater life of Heaven, we very naturally assume that some increase of illumination may be shed upon that future existence. This subject is so stupendous and comprehensive, the Bible can speak of few things greater. As the boundless universe sweeps away in every direction, disclosing uncounted worlds, on any one of which multitudinous discoveries may be possible; so many great passages of Scripture contain unknown depths of meaning. And, from any one of these, new light may pour forth with unexpected revelations.

We are not just now studying preëminently the spiritual elements and aspects of our coming life. These, of all its features confessedly the most important, have been already much discussed by

others. Therefore we purposely pass by many themes usually noticed by writers upon the celestial state. We are interested in following special and newer lines of research. And, though noting a few other aspects as incidentals, we consider more particularly the Physical Powers, Privileges, etc., of the Heavenly Existence.

I. Briefly, some of its Aesthetic and Social Features.

That we may catch a little glimpse of the beautiful glow of warmth and colour with which Revelation invests this subject.

II. The Power of Celestial Flight, and the Physical Range of the Future Life.

The Christian Church has never understood in its full import what the Scripture predicts about the future scope of our celestial activities. Its conception is narrow. "There remaineth yet much land to be possessed."

While occasionally there is reference in some theological book to the possibility that, in our coming state, we may have power to traverse great distance; we are not aware that any writer has ever sought to collect and develop the many, varied, and strong Scriptural evidences that this will be the case. So, on the pages that follow, we have attempted to interpret the Biblical teaching which reveals the future method of locomotion of saints and angels through God's empire. In other words,

have studied man's prospective powers of lightning-like and far-ranging flight.

Comparatively few theologians now would attempt to defend the doctrine that our coming life will be limited to any Local Heaven, however transcendent the delights of that Paradise may be. The number is increasing of those who think our future activity will have much greater scope. Yet, so far as the author is aware, there never has been any systematic effort to classify and explain the great number of principles and passages in the Bible which indicate that its range will include the boundless cosmos, and teach the stupendous truth of *The Universality of the Christian's Future Heritage.*

The old idea of Heaven, even when this was deemed a single city, was a precious belief. It has kindled the devotion, strengthened the faith, nourished the hope, and fired the courage of millions who never dreamed of any view more comprehensive. And this belief that there is such a place —the "City of God," the "New Jerusalem"—we unreservedly accept. It seems impossible to interpret the Scripture in any sound way, without retaining this idea. And we would not disturb the dreams and fancies about that blissful abode which have, in all ages, comforted and delighted pious hearts.

But that is only a germinal conception. In reality Heaven stands for far more than the faith or

even the imagination of the great body of the Christian Church has ever realized. Profound study of Scripture gives an infinite expansion to our ideas regarding the future domain and life of glorified saints. For it is seen that the Word of God, in its deepest meanings, presents an incomparably broader, grander, and more overwhelming view. Heaven is only the capital of an empire which includes the entire Universe.

For the Bible warrants conceptions far surpassing even those glorious ones long held by evangelical believers. As one studies point by point the great Scriptural principles that bear upon this subject, he no longer feels that the inspired foreshadowings of our future life can by any possibility be realized in any single city, or upon any single sphere. Grander and still grander immensities of conception are gradually developed from the Holy Oracles. So the Christian sees how clear, unqualified, and strong his title to the cosmos is. He realizes there are great ranges of truth which the Church has hardly dared to accept, or even consider in its theories of the hereafter. Fascinating speculation grows to strong and unalterable conviction that, by grace divine, we are indeed heirs to all the illimitable empires of the Great King. He designs for His children, not only what is contained in the eternities of time, but also in the infinities of space.

About this future inheritance the Bible contains

a wealth of ideas, whose developement must strongly tend to amplify the views, kindle the imagination, and delight the heart of the great body of believers. But, in our investigation of the ineffable prospect, there confessedly open away on every side vast kingdoms of thought which we cannot here attempt to enter, and countless vistas of enquiry which we make no endeavour to explore. Doubtless to all eternity there will be other like kingdoms, and other inviting vistas.

Alger's Future Life presents, as an appendix, the famous bibliography in which Dr. Ezra Abbot, Librarian of Harvard, fills 187 pages of fine print with titles of books devoted to discussion of the future state. But perusal of it failed to disclose a single one which implied that there had ever been a systematic endeavour to obtain and interpret a consensus of the Scriptural teachings upon the great theme now under consideration. Nor are we aware of any volume published since, in which any such effort has been made.

And the author did not know how he could employ time and strength to better advantage than in this attempt, however modest, to collect, survey, and sum up the evidences of this doctrine; and to show how many, overwhelming, and conclusive those evidences are. For may acceptance of the glorious Biblical truth that each child of God shall inherit and enjoy all the possessions of his Father, become more and more universal, with its

unspeakably inspiring prospects, hopes, and influences.

For valued criticisms and suggestions in the preparation of this book, the author acknowledges much indebtedness to the instructor of his boyhood, Prof. Sylvester Burnham, D. D., now Dean of the Theological Faculty of Colgate University, Hamilton, N. Y.; a man whose deep piety, superior scholarship, enthusiasm in teaching, and many lovable traits of character have been a life-long inspiration. Also to his old-time friend and brother in the ministry, Rev. William Henry Bates, D. D., of St. Louis, Mo., whose accurate, sound, and conservative judgment has been most helpful.

PART FIRST

SOME AESTHETIC AND SOCIAL FEATURES OF THE BELIEVER'S COMING EXISTENCE, AS IT IS PICTURED IN THE CITY OF GOD.

CHAPTER I

THE BEAUTY OF HEAVEN

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21; 2).

I. Ever since the days of the old Greek philosophers, wise men have agreed that the human mind should seek the true, the good, and the beautiful. These are to be the objects of our pursuit throughout life here. But they are to be also our eternal aspiration in the life to come. For heaven, which is the realm of truth and goodness, is the abode of beauty too.

And we will note

WHAT THE BIBLE SUGGESTS ABOUT THE BEAUTY OF HEAVEN.

Not now its holiness, wisdom, or happiness; but its beauty.

Beauty is a thing which the heart naturally

craves. As much as there is a mathematical faculty which desires accuracy in calculation and a moral instinct which appreciates the right, there is also an æsthetic sense which desires beauty. The normally constituted mind loves truth, and approves rectitude; but it also covets beauty. We need clothes to warm us, but would have them neatly fit. We require houses to shelter us, but would see them tastefully adorned. If an individual or family has goodness, knowledge, health, and comfort, but not elegance, we feel that there is a lack.

Among the people of nearly all lands, there is more or less love of beauty. Some nations show it in striking measure. Italy is the very home thereof. Here are beauties of landscape, architecture, tasteful apartments, picturesque attire, of varied and exquisite arts. Any person who has not this love for beauty, is regarded by us as deficient in an important element of mental culture. But, if he possess this instinct in a high degree, we concede that he has at least a certain type of cultivation.

There have been many efforts to study beauty, as "Burke's Essay on the Sublime and the Beautiful," and Day's "Science of Æsthetics." Many attempts to analyze and describe what has been done by different men in different nations to develop beauty, as in "Luebke's History of the Fine Arts."

The æsthetic sense is susceptible of indefinite cultivation. And, generally, the more highly the mind is cultivated, the more it loves the beautiful. We love beauty of colour, form, sound, motion. Delight to behold it in God's work or in man's. We love the splendid scenery, the sumptuous edifice, the finished painting, the graceful statue, the rhythm of poesy, the concords of music; high developments of the physical, intellectual, and spiritual natures; beauty always and everywhere.

II. We shall more intelligently discuss the beauty of Heaven, if we first note one or two other points about the nature of that celestial abode.

Our Lord Jesus had a body. After His resurrection, it was the same body, only changed and glorified. He said, "Handle me, and see. For a spirit hath not flesh and bones, as ye see me have." (Luke 24; 39). "He said unto them, have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them." (Luke 24; 42-43). Peter said of Jesus, God "shewed him openly, * * even to us who did eat and drink with him after he rose from the dead." (Acts 10; 41). The disciples saw His beloved figure ascend toward Heaven. At the resurrection, all saints, both the dead and the living, shall have bodies like that of Jesus.

But there must be some place for these bodies. And this fact confirms all the rest of the Bible teaching that there is a local Paradise. Heaven is not merely a state; it is also a place.

III. And now, even if we had no distinct revelation upon this point, from what God teaches about Heaven in other respects we should believe that it is beautiful. All our general reasoning would lead us to suppose that this place must be the abode of beauty. For, approaching our subject by indirect and negative reasoning, we argue that Heaven will be beautiful in all its characteristics; from the absence of everything displeasing.

There shall be no night there. They need no candle, neither light of the sun. Darkness shall forever flee away. It is a realm of light.

There shall be no more death. Therefore no more decay. For decay must tend toward death. Hence there must be perfect health. "The inhabitant of that land shall no more say, 'I am sick.'" Health is one fundamental requisite for the highest enjoyment of beauty. And health itself is beautiful.

No sin. Therefore our characters will be beautiful. But if no more sin, then no more curse. Now God designed that all His creatures should be happy. It was the curse alone that made us miserable. Removal of all sin will take away everything that causes in us unhappiness. But de-

formity would cause unhappiness. Hence we argue that there will be no more deformity, but the opposite. No ignorance; for that would mar our joy. "There shall be no more death, neither sorrow, nor crying; for God shall wipe away all tears from their eyes." "No sorrow." Therefore no experiences that are otherwise than beautiful; for such would cause us distress.

We shall enjoy the favour of God. Hence it is a world of high health, knowledge, symmetry, beautiful characters, happiness, and blessedness from the smile of God. Here is much that is beautiful at once.

IV. But now, turning to the more positive lines of argument, we observe that the descriptions of Heaven indicate the presence of beautiful elements very many.

In its landscape. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband; having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the city was pure gold, like unto clear glass." (Rev. 21; 1, 11, 18-23). About all the precious gems we know are in its foundations, wall, and gates. Those gems beautiful in themselves, and in their symbolism of spiritual wonders. Of the wealth and variety of

beauty in that "city that hath foundations," who can fitly speak?

Ocean, tempering climates, perfecting landscapes, is among earth's greatest blessings. In Heaven we expect an ideal sea. To the ancients, compassless, chartless, the sea was a terror. It meant separation, everlasting restlessness and instability, conflict with angry elements, storms in which treasures and friends were lost. A symbol of sin, danger, disaster, death. In that sense it is gone forever. The expression, "There was no more sea" (Rev. 21; 1), seems to have this figurative meaning; being preceded by two plain declarations that there is a sea, but of a wholly different character. "Before the throne there was a sea of glass like unto crystal." (Rev. 4;6). Serene and mirrorlike, it is calm as the deep peace of Heaven. Into it flow forever the waters of life. Again John says, "And I saw as it were a sea of glass mingled with fire." (Rev. 15;2). That same sea, as an ocean of light, sparkling and blazing with the resplendence from the throne. The most beautiful flood e'er seen!

Such then is the sea "of that beautiful land,
The far-away home of the soul,
Where no storms ever beat on the glittering strand,
While the years of eternity roll."

And as upon the Red Sea's shore the Hebrews sang, so they that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand by* the sea of glass, having the harps of God," and sing. (Rev. 15; 2). Such then the city, such the sea.

Over such a landscape, there must be a fitting sky. God, who designed the clouds which for sixty centuries have flashed and kindled in the dawn, and have in beauty robed and wreathed the setting sun; God, who leads out the armies of the stars for their nightly and dazzling march; how can He make the sky of Heaven otherwise than beautiful?

He filled this lower sphere with beauty, and gave us power to enjoy it. But, if such be the footstool, then what of the throne? When we stand in that higher world, with senses keener than at present, each faculty shall there find the beauty in which it most delights. This the Bible plainly indicates. There is a "pure river of water of life, clear as crystal, proceeding out of the throne of God." "Whosoever will, let him take the water of life freely." On either side of the river are groves of "the tree of life, which beareth twelve manner of fruit, and yieldeth her fruit every month, and the leaves of the tree are for the healing of the nations." (Rev. 22).

Thus John outlines the great picture—the city,

* Word used in the Revised Version.

the sea, the sky. But there is also the beauty of fountains and floods; of foliage, flowers, fruit; of things that please the eye and the taste. Upon the glancing waters of that river, the fetters of the frost ne'er fall. As there is no night, so no winter. It is the eternal summer-land.

But our everlasting home is the palace where the God-man holds His Court. God is the fountain head of all the beauty that we know. He was the great artist before any human being knew aught of beauty. Christ loves beauty, otherwise He would not forever be creating it. And this love of beauty in us, is one element of likeness to God which remains in us despite the fall. In Florence you visit the home of Michael Angelo. And it is indeed beautiful. How could it be otherwise? It contains many relics of the handiwork of the master genius who abode there once. But you say, "If Angelo had only had more means, how much better he might have wrought to adorn and ornament his home!" Now Plato said, "Beauty is the thought of God." And surely all God's thoughts are beautiful. But in Heaven we shall see the highest ideas of beauty that God ever had, illustrated and wrought out with the highest skill and power of the Great King.

Consider the beauty of the angelic beings who there minister! How rich the Scriptures are in descriptions of these celestial spirits! After the angel appeared to the wife of Manoah, she said

to her husband, "A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible." (Judges 13; 6). Daniel depicts the angelic splendour. "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." (Dan. 10; 5-7). Note the grandeur of this portrayal. So John says, "And I saw an other mighty angel coming down from Heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." (Rev. 10; 1). "After these things, I saw another angel coming down from Heaven, having great power; and the earth was lightened with his glory." (Rev. 18; 1). These accounts imply the utmost majesty.

At the trial of Stephen, "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." (Acts 6; 15). The angels are pure spirits. But they often assumed human form. In that age, the appearance of an angel was not a specially uncommon thing. And this language illustrates the Hebrew understanding of the glory of an angel's aspect. About it there is no suggestion of weakness or senility.

At the sepulchre, the angel of the resurrection appears as a young man of surpassing beauty. "His countenance was like lightning, and his raiment white as snow." Their life may have been measured by cycles; but in aspect they have everlasting youth. And, when we speak of their splendours, it is entirely contrary to all the light we have, not to suppose that they exhibit innumerable types and forms of comeliness, majesty, and glory.

But there is beauty in the human figure also. Equal, if not superior in this respect, are the graces of glorified man. The Scriptures throw upon this point light unmistakable. The Levitical law excluded from the priesthood any person who had a physical imperfection. (Lev. 21; 16-24). The priest must be in body without blemish. But Christ was the Great High Priest. So He, of all men, must have been physically perfect. When upon Mount Hermon He was transfigured before His disciples, He seems to have exhibited to them something of the glorious appearance of His future resurrection body. But He appeared as a physically perfect young man about thirty-three years old—in the very prime of His early manhood.* He can not have grown aged or infirm.

* In the familiar passage, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." Isaiah's language seems to refer, not so much to the Messiah's personal appearance as to the humility of His demeanour and circumstances, as does the sentence immediately preceding, "For he shall grow up before him as a tender plant, and as a root out of a dry ground." (Is. 53: 2.) Though there must have been a quiet and winning majesty, there was no pomp or splendour to attract the eye.

For age and infirmity mean decay. But His resurrection body cannot know decay, nor anything that speaks of death. Therefore it has immortal youth. Our resurrection bodies are to be like His —in their early prime, and clothed with immortal youth.

In the museums of Europe, you see statues of Antinous, that young man of antiquity who was noted for his symmetry and grace. There is the Apollo Belvedere, an artist's sublime conception of the godlike form. In Frankfort you visit Dannecker's famous group of statuary—"Ariadne on the Panther." It is in a building especially erected for it. There is the lithe and agile beast. Upon his back the beauteous maiden sits. The drapery half reveals, and half conceals her fine proportions. The expression on her face most sweet. The crimson curtains, which surround the alcove, mellow the light, so that she almost seems to live. The group is mounted on a revolving pedestal. And, as it turns, you survey it from every side—matchless in its perfect beauty. The Antinous shows the ideal mould of man; the Ariadne, the ideal form of woman; wrought in lifeless marble. But who shall prove that, in the coming world, every man and every woman will not be as beautiful of face and figure as the Antinous and the Ariadne? Those Greek statues were largely representations of the living figures seen in the gymnasia. They were illustrations of

the superb physiques of the actual persons of that day. Modern statues are largely copied from them. But surely the figures of the glorified children of God in the New Jerusalem, will be as beautiful as were those of the children of men in ancient Greece.

There comes a time when we don't want our pictures taken any more. We are too gray and wrinkled. How many are satisfied with their personal appearance here, as it changes with the flight of years? But we shall be satisfied with this as well as all other things, when we awake "in His likeness." And we are unquestionably justified in believing there are many and varied types of beauty among glorified men and women. Though all somewhat reflect the image of the Son of God.

Still further. "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." (Is. 33; 17). God, as the Infinite Spirit, is not easily comprehensible by us. God, in human form, is far more intelligible. So Christ appears thus to the seer Ezekiel. "Upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward; and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the

appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard the voice of one that spake." (Ezek. 1; 26-28). At the Transfiguration of Jesus, "His face did shine as the sun, and his raiment was white as the light." (Matt. 17; 2). But even His appearance at this time, does not seem to be so wonderful as that of His glorified body in Heaven. Perhaps on Mt. Hermon, the full splendour of His coming state was not revealed. But it is disclosed in Heaven. John says, "I saw * * one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow:" (this imagery meaning that they were crowned with radiance and dazzling as the light;) "and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters * * and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." (Rev. 1; 14-17). "A throne was set in Heaven, and, one sat on the throne, and he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." (Rev. 4; 2-3). "And the city had no

need of the sun, * * for * * the Lamb is the light thereof." (Rev. 21; 23). Perhaps Christ Himself will be the most beautiful object we shall e'er behold, "chiefest among ten thousand," "altogether lovely." We shall say, "How great is his goodness, how great is his beauty." (Zech. 9; 17).

And, reflected from the spirit that is in Him, there shall be beauty of spirit everywhere. All disagreeable elements gone. No unpleasant features of any kind in any person. All lovable and delightful types of character continually exhibited before us. There are some people so winning, that we are irresistibly drawn toward them. The plain face becomes fascinating by reason of the spirit shining through. In the life to come, we shall see continually these high developments of beauty.

How the exhibition of some noble trait will sometimes stir the soul! As you have read some deed of heroism; how it has made your heart to thrill! It is an old story to you now. But, when for the first time you learned from the page of history how Xerxes mustered his millions for the invasion of Greece; then followed his march, until the Persian myriads were surging on the Thessalian shore; then saw Leonidas and his patriot band go forth to meet them; then watched by Thermopylæ, where the Spartan lions died for their native land, did not your heart quicken just a little?

Whatsoever is true, honest, just, pure, lovely, and of good report, it shall shine before us. Our hearts shall be like the heart of Christ. Sinless, saintly spirits are always delightful to contemplate. True holiness is always beautiful. Populous shall the Heaven be with creatures of the highest mould. Every person shall seem wonderful to study. There will be perfect moral and spiritual beauty—like that of our Lord.

And the heavenly raptures that fill the heart, shall find expression in perfect song. Music is the language of emotion. And there will be the beauty of sounds that please the ear. In the Chapel of the Russian Embassy at Athens, a quartette of star singers sang; and a company of tourists stood and listened. They could not understand one syllable those minstrels spoke, but the spell of that music was irresistible. And the tears rolled down the cheeks of the listening company. Such was the power of melody and song. Rarely is there a person who does not enjoy such harmonies.

And the mighty musical composers, with greatly increased powers, shall surely be able to write better music than they produced on earth. And, since God is the inspiration of the highest music, and delights therein; He will fill Heaven with the sweetest and most perfect melodies the divine composer can indite. "And I heard the voice of harpers harping with their harps: and

they sung as it were a new song before the throne, and before the four living creatures and the elders." It was the song of Moses and the Lamb. The song of Law and the song of Love. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings." There the angels sing. And there the ransomed join. The sons of Asaph lead their choirs beside the crystal sea. And many sweet spirits whose voices we loved on earth, sing in that chorus too.

Their "praises throng in the waves of song"
That break on the throne of God.

In 1760 was born William Beckford, of England, who had genius and half a million dollars a year. He studied and he traveled. Spent two millions on his private estate at Fonthill Abbey. Had halls, vestibules, corridors, stairways, saloons, and chambers many; paintings, statues, musical instruments, and plate—a new set of porcelain for each day of the year. But rarely would he allow a human soul except his servants within his house. How small a spirit! But Christ left all the beauty in His heavenly home; came down and died for us, that we might enter there, and abide forever. How beautiful the motive that opens Heaven to us! With beautiful love for Him our spirits should respond.

President Mark Hopkins, of Williams College, said "the academic education was to make one more of a man; the professional training was to make him more of a lawyer, minister, physician, journalist," etc. Whereas each of us should be trying through all this to become more of a Christian, more a child of God. Then, though here we are imperfect creatures, we at last shall outgrow all our imperfections. And all of us, if we are in Christ, will be made beautiful forever.

There are many ambitions of this world, that may be realized, or may not. The desire for high education, marriage, wealth, fame, health, social position, political success, and things like these, may be gratified; or it may not. But we need never fail to reach the abode of beauty by and by, and to find satisfaction there. How inspiring the thought, that, when these lower struggles and conflicts are overpast, we shall enter such an abode as that which awaits us! Those whose environment on earth has most lacked for beauty, and those who have revelled in it most, may enjoy dreams unrestrained about the beauty that is to come. And if, in the city where the ransomed dwell, there is such beauty, what a stimulus it should be to us to cultivate beauty in manners, in speech, in spirit, and in everything that pertains to life! What a failing in our duty, if we do not cultivate all beauty now! So, when temptation presses hard upon us, there comes a seraphic music from

the far-off spheres. It is the voice of the sons of Asaph beside the throne-lit sea. And the heart says, "I will turn away from sin—my better portion trace."

But, after all our powers of discussion are expended, we shall fail to approach the full truth concerning this inexhaustible theme. We read about the Louvre in Paris, but never realize how great it is. A wilderness of beauty! It takes days and weeks—it may be months, to explore the Louvre. But the beauties of Heaven shall never be exhausted. In these inspired descriptions of it, part unmistakably is literal, and part is figurative. We do not always know where the one begins, the other ends. But the general lesson is unmistakable. Paint Heaven as beautiful as we may, it must still be beautiful beyond our dreams. Eternity cannot exhaust it.

In Rome, you visit the Rospigliosi Palace, and see the masterpiece of Guido Reni—"Aurora Strewing Flowers before the Chariot of the Lord of Day." Then you come home, and try to tell your friends about Guido Reni's Aurora. And you say, "It is a glorious fresco, 30 feet long, and 12 feet wide. Below, in the foreground, spreads the Bay of Naples in beauty and blue. Above, the graceful Aurora, goddess of the dawn, is scattering her garlands before the prancing horses. A little cherub figure is flying overhead, holding in his hand the torch of day. And he almost seems

to move. Then come the sinewy steeds leaping before the chariot. Around these are the graceful maidens who represent the flying hours. Figures more beautiful could scarcely be conceived. And in the chariot Phoebus the sun-god sits, with a look of ineffable divinity upon his face. Marvellous creation of transcendent genius—that Aurora Guido Reni wrought!"

And your hearers think they appreciate it, and take it in. But they don't begin to comprehend it. By and by one of them goes to the Eternal City, and stands in the Rospigliosi Palace, and the Aurora is flaming overhead. And he looks up in rapture, and he weeps, and says, "I never dreamed the Aurora of Guido was such a marvellous creation as this. Until a man sees this, he does not realize what painter's art can do."

So with John, in his descriptions of Heaven. He has seemed to see and hear a little of it. And he is trying to describe it; but he can't. All his efforts are in vain. Almost everything we know is employed to kindle our imagination—the city, the sea, palaces, gardens, trees, flowing fountains, fruits, candlesticks, robes, palms, harps, crowns, precious stones, light, the colours of the rainbow, music, knowledge, friendship, holiness, and the presence of God. But they cannot convey the mighty idea. We are told that the reality goes vastly beyond our fondest imaginations. For, not only as regards its holiness, happiness, wisdom,

and majesty, but its beauty too, we say, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but he hath revealed them unto us by his Spirit." Yet now "through a glass darkly;" and, in part, through this vision of "the holy city, New Jerusalem," which John saw "coming down from God out of Heaven, prepared as a bride adorned for her husband."

CHAPTER II

IN THE FUTURE STATE, WILL THERE BE DIFFERENT DEGREES OF GLORY?

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." (I. Cor. 15; 41-42).

When we reach the other world, will the happiness of all be equal; or will there be degrees of glory, as there are differences in our fortunes here? As we survey the society of earth, we find men in conditions the most diverse. There are the different forms of religion. And, even under Christianity itself, many are cold, others lukewarm, while but a few are shining lights. There are the different racial types and characteristics, interminably diversified. The various forms of government; and, among them, so many different stations. The multiform strata of society, with different privileges and principles. Different domestic atmospheres, representing every sort of in-

fluence that can affect a human life. The multifarious mental abilities, aptitudes, and peculiarities of spirit or disposition. The different physical temperaments. Different measures of education. There are the influences of marriage and celibacy, wealth and indigence, and innumerable spheres of industry. All these and other things mould our lives; producing phases of humanity which are radically, endlessly, and infinitely varied. No two persons can be found exactly alike. Hence naturally arises the question, how will it be in the world to come. And many passages of Scripture indicate that God "will render to every man according to his deeds."

IN THE FUTURE STATE THERE WILL BE DIFFERENT DEGREES OF GLORY, CORRESPONDING TO MEN'S CHARACTERS AND CAREERS ON EARTH.

I. Now, First, it cannot for a moment be objected that this doctrine in the least collides with the fact that no man is ever saved by his own works, but that all are saved by grace. We are saved through the infinitely meritorious passive and active work of the Mediator; His vicarious sufferings and the sacrificial blood of His great atonement, His perfect righteousness and spotless holiness, all being imputed to us and received by faith alone. Only Christ can save. If we have genuine faith in Him, which is proved by obedi-

ence, we shall receive eternal life. But our honour and happiness in that life very much depend upon the extent to which our faith has shown fertility in works. While the Saviour's free gift is the source of it all, *the amount of blessedness which will follow redemption*, is largely determined by the fidelity with which each believer has obeyed and honoured the Redeemer.

It is like this. A large land-owner says to his young friends, who want a start in life, "Young men, if you will settle down on these broad fields of mine, and till them well; I will give each one of you a legal title to all the land that he can cultivate, so it shall become the property of him and his forever." Now is it not a gift, voluntarily offered, and without compensation—this farm each one receives? Mere acceptance is the sole condition upon which it is bestowed. No one earned it. Yet the amount of each one's share in that estate, depends entirely upon himself. If he can break up 50 acres, those 50 will be his. If he can reclaim 100, they will to him belong. Or if, by diligence untiring, he takes up 500, those 500 will be all his own.

Or another illustration, to exhibit this same principle. Here is a great university, munificently endowed, conducted after methods the most approved, and affording every facility for study. Its circulars are scattered o'er the land, proclaiming to the youth, "If you will come to us, and obey

our rules, you shall gratuitously enjoy all the privileges of this institution." So students thither flock. Every promise is faithfully fulfilled. It costs them nothing. All have equal privileges, and the fullest opportunity. But, the amount of intellectual advantage which each one actually derives from the study, depends upon himself. And there are special rewards to be secured by special abilities, attainments, and application. Thus at last the idler, who has droned and dragged, shall come out least. And so up through every grade, to the eagle intellect; who, toiling restlessly, with insatiate thirst for truth, has manfully done his best, till now, with noble powers splendid in their perfect discipline, rich accumulated stores of knowledge, valued scholarships, and laurels not a few, he comes forth magnificently equipped for life. Everything was gratuitous. Yet each one, according to his deeds, obtained profit and reward.

In a manner precisely similar, it is of God's unmerited love we are received into the Kingdom. Yet, according to each man's deeds on earth, and his desert, shall be the lustre of his crown.

II. Note next some arguments to prove that this is so.

1. All analogies from every known department of the universe, cause a tremendous antecedent presumption in favour of the view that there must be these different degrees of glory. For the en-

tire cosmos, so far as we have any knowledge of it; exhibits innumerable, inexhaustible diversities of shapes, manifestations, developments, and relations.

In the organic world, i. e., the world of things that have life, there are manifold varieties of type and form. In the vegetable kingdom, among the specimens that constitute each species, there are interminable individualizations and diversities of detail. Even among a lot of minute seeds of a given herb, there are no two exactly alike. The microscope reveals differences. Numberless forms of leaf and flower, of plant and shrub and tree; through all genera and species, both those fossil and those living. So through the animal kingdom, with insect, fish, beast, and fowl; through all genera and all species, whether fossil or now living.

Like variety through the inanimate, inorganic universe; which is the basis and theatre of all organic life. Many chemical elements. And we cannot affirm that there is uniformity even among the atoms of any one element. Then there is limitless diversity of the inorganic compounds. Variety in the grains of dust that float in the sunlight, in the pebbles on the beach, in the waves upon the shore, in the boulders upon the mountain side, in the contour of the everlasting hills themselves, in the torrents upon their slopes, and the clouds above their foreheads. In the stars and

constellations, "One star differeth from another star in glory."

And Paulsen, developing certain principles of ethics, brings out the point, that the value of a life depends upon the number of the elements which it contains; that the type of life exhibiting variety is far higher than any merely uniform type. "We cannot speak of *one* perfect life. A people or race consisting of totally similar copies of a perfect original pattern, would strike us as an infinitely poor and empty affair. Nay, the very thought of such a thing is horrible. Imagine a multitude of human beings wholly alike as to their inner nature and life, differing from each other only in the numbers attached to them. Perfection consists not in similarity, but in variety, of forms."* The same thing would be true about a throng of human beings exactly alike in their physical nature and appearance. Their uniformity would be most wearisome. This would be still more true about an assemblage alike in both inward and outward nature. Their monotony would prove intolerable. And this would be especially true about the myriads of the glorified in the other world.

And inspiration plainly teaches that, correspondent with this great principle which seems universal elsewhere; there are, among the redeemed, these differences of character and estate. Daniel brings this out by implication. He says, "They

* Paulsen's "Ethics," page 18.

that be wise shall shine as the sun, and they that turn many to righteousness as the stars forever and ever." (Dan. 12; 3). But, among the celestial spheres, there is diversity in size, circuit, and splendour. This implies that there must be different degrees of honour among glorified saints. And Paul's familiar language states the principle in the most unqualified terms. "There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead."

All this seems to be strictly in harmony with the recognized character of the Deity. For the divine mind never seems exactly to repeat itself in its works of creation. It forever exhibits diversity of operations. It appears to be inexhaustible in fertility and originality, in the infinitely and eternally varied forms it produces, throughout both the world of matter and the world of mind.

And, in His works, the Creator but reflects something of His own constitution. For, though "There are three persons in the Godhead, the same in substance, equal in power and glory;" yet, even in the Trinity, each person is represented as performing certain functions of office work peculiarly his own, and belonging to him rather than to the other two.

2. Men enter the other world with such widely diverse characters and mental capacities, it would

seem almost impossible for them ever to be in the same plane of honour.

It is evident at a glance that, in the society of earth, is found the greatest diversity of individual endowments. One person has scarcely any mind at the outset, when he is born. He can comprehend nothing save the simplest truth. He has no play of thought, no power of penetration. But another has received from Heaven gifts of the highest order. Brilliant, magnificent capacities are his.

The Bible presents this fact in the parable of the talents. One man had five talents; another, but two; and the third had only one. When the account was rendered; he who had received five talents brought five more, and he who had two talents brought other two. And both received the promise that they should be rulers over many things. But obviously it was impossible for the man with one talent to accomplish so much as if he had had five talents.

Mr. Galton, in his book on *Hereditary Genius*, brings out the point in a scientific way. He says that there are some men who possess only one-half, or one-third, or even a less fraction, of the average intelligence. Then there are men whose endowments greatly exceed that average. He illustrates it thus. At the English University examinations, there is set a long series of mathematical problems to be solved. Correct solution of

each one entitles the student to a certain number of marks. The person who falls lowest in the list stands far above the average of men, because he has had a university education. He will receive perhaps 300 marks. He who stands highest on the roll (the Senior Wrangler) may obtain 9,000 marks—30 times as many. All the students have the same length of time in which to pass examination. And this test indicates that the Senior Wrangler has, in that given period, been able to accomplish thirty times as much intellectual work as his competitor.

And there may of course be these same endless graduations, not only in mathematical gifts, but in other mental powers also. Even in capacity to enjoy music or beauty. One person finds very little pleasure in an exquisite song or a splendid painting. Another goes into perfect ecstacies over that same thing. Then there are those rare phenomenal brains with powers so transcendent, that only one or two men of this type appear in a century, or in a millennium. Thus Macaulay said that in the seventeenth century there were but two great creative minds—John Milton and John Bunyan. And St. Augustine has been called the mightiest theologian the Church produced for a thousand years.

Moreover the man of deficient mental powers may not have the means for training what little talent he possesses. Life is taken up with earning

his daily bread, so he lives little more than a mere animal existence. While to his supremely gifted fellow, favouring Providence affords opportunities for gaining the most consummate culture. And he goes on improving, becoming stronger and clearer in his intellectual might, till he can scale the loftiest summits ever attained by human thought. He so towers above ordinary human kind that he himself seems scarcely human. He may be a Shakespeare, in vision and faculty divine a poet unsurpassed; or a Herschel, with intellect of stupendous grasp, weighing the planets, measuring their orbits and the forces which rule their flight. And, with each passing year, he grows mightier and more mighty.

Suppose now that both these types of men are Christians; and that, in piety, there exists the same difference between them as in intellect and education. When they die, will it be possible for both to enjoy the same amount of happiness and glory? Will not their capacities in Heaven be far apart, somewhat as they were on earth? So there must, of necessity, be a difference in their respective states? Equality seems impossible. And, even with the endless expansion which is before them, they may become equal never.

Of course no human being has anything to say about who his parents shall be, about the question of sex, about when he will be born, where he first will see the light, what environment shall surround

him upon his entrance into life, or what influences shall overshadow his earliest years. So neither has he any power to determine in any way as to the natural talents, abilities, and endowments which shall be his. Thus, prior to any work of the divine grace in giving a man salvation in the other world, there is first an unquestionable exercise of God's foreordination in determining the number and character of the talents with which that man shall come upon the theatre of action in this world. Thus the divine sovereignty appears first in operation; prior even to saving grace, and before there can be any exercise of human freedom or display of human effort in any direction.

3. Again. There are different degrees of punishment. At the judgment day, all will be divided into two great classes; eternal pleasure being the lot of one, while to the other comes punishment eternal. But the Bible positively shows that, in different cases, this punishment will range through different degrees. Christ's language proves this beyond all peradventure. For He asserts that presumptuous sins shall be more severely dealt with than those committed in ignorance that they were sins. "That servant which knew his Lord's will, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (Luke 12; 47-48). And when

the Master exercised on earth the prerogative which He will claim at the last day, of pronouncing judgment upon the disobedient, it was, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented. * * * it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum, * * * it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11; 21-24). This is proof conclusive that, while each suffers, there are distinctions in the recompense which they receive.

The pagan, degraded, ferocious, and idolatrous; we may readily condemn, as the Bible condemns him. Like the heathen of Sodom, he is to perish. But in the future state, he will be judged according to the light he had. And the man who, though so moral, intelligent, refined and friendly, (because brought under Christian influences), rejects Christ; we also condemn, as the Bible condemns him. Like the moralists of Capernaum, he also is to be lost. But he shall endure severer punishment than the barbarian. Because the savage sinned scarce knowing that he was sinning. But the latter, understanding well his duty, despised the riches of redeeming love.

Now this divine justice, which, among different grades of sin, assigns to each its proportionate penalty in weight of woe; must, when applied on the

other side, to different degrees of holiness, appoint proportionate measures of happiness and honour.

For him who, at the very close of life, comes to seek salvation, when but a little span of time remains, and it is now too late to give and do much for the Master; there may be great joy. But, where another has consecrated all his days to holy living; where that servant striving, sacrificing, suffering, has cheerfully born toils and trials; so his career has been like one incessant anthem of devotion: shall not such a saint receive a greater share of Heaven than the former one can know? For the penitent thief, who comes at the last moment to give himself to Christ, there is great blessedness. But, must there not be rewards far greater and more unutterably magnificent for the Apostle Paul? All this is in accordance with our natural human sense of equity and of the fitness of things, as well as with the teaching of God's Word.

4. The Church Triumphant has a special constitution; with many different members, performing different offices. The Church here on earth is called the mystic body of Christ. And Christians are called members of that body. "Now ye are the body of Christ, and members in particular." (I. Cor. 12; 27). There are diversities of gifts, duties, operations, and administrations. All members, even of moderate ability, have their places. Each member is equipped for his work. And

some members are more honourable than others. In the other world these saints are still forever members of the body of Christ. Hence in that world there must be different offices, functions, and degrees of glory.

Now that, sometimes at least, our characters there will remain measurably unchanged, similar to what they were on earth; and that our careers on earth will directly determine the nature of our reception into the other world; seems to be indicated not obscurely by the fact that Enoch and Elijah were taken directly up from earth to Heaven without experiencing death.

This idea is as old as the day of Socrates, that, when men pass to the other life, they retain, to some extent, the peculiar traits and characters that marked them here. The mathematician will still be logical in thought, the poet still soar in fancy and imagination. So when the ancient bards described Elysium, where the spirits of the blest were gathered; they represented the departed shades as doing each one what he had loved to do on earth. The statesman was issuing his code of laws, the orator addressing his spectral audience, the warrior marshalling his hosts. This idea is not given as the Scriptural statement of what men's occupations are in the other world; but to show how universal the belief has been that, as on this side of the grave, so on the other, men of different characters are in positions to correspond.

For this old pagan notion that the part a man plays on earth will have an immediate influence upon the determination of his state in Heaven, was a judgment of human reason which happened to accord with the arrangement which the divine reason has made in the world above. For the Bible in many ways develops a substantially similar principle. Thus Moses was called by God to stand between Himself and Israel as the lawgiver and the leader. He was an extraordinary man, raised up to perform a conspicuous mission, in delivering the chosen people from their prison house in Egypt. Elijah was another wonder in the Hebrew history, also sent by God for a specific purpose. For, in the days of Ahab, when the Jews became apostate, he was the means of restoring them once more from their sins.

Now, when Christ was transfigured, His disciples saw with Him these two great men of the olden time. Irrespective of its other meanings, does not this fact seem to show that those two personalities, chosen and remarkably equipped by God for extraordinary careers on earth, now in Heaven are receiving special suitable rewards and honours? It seems perfectly certain that their missions on earth had much to do with determining the parts they were playing then in Heaven, and as visitors from Heaven.

Certainly those two men were elected by God for the careers they had on earth. But it is equally

certain that many other men were elected by God, in the same manner, for particular missions here below. Abraham, Isaac, and Jacob, were to execute specially important functions in developing the chosen family of the Old Testament. And the prophets were called to perform roles of special prominence in Jewish history. So they seem to be represented as having special recognition and importance in Heaven. They appear as leading personalities in the celestial city. "I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." (Matt. 8; 11).

The Twelve Patriarchs play special parts in the Old Testament Church, and the Twelve Apostles do the same in the New Testament Church. And the latter received a special promise of distinction in the future kingdom of Christ. "I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." The phrase "twelve tribes of Israel," here seems to be a figurative expression for the church glorified. And the 'sitting on thrones," seems to mean the enjoyment of special prominence. And, in the church glorified, "Round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting," etc. Here certainly are positions of corresponding prominence in the church of the other

world. And some scholars have believed the persons occupying these seats were intended to represent the Patriarchs and Apostles. Though of course John, when he sees this vision, is still on earth. Thus special missions here may lead to special stations in Heaven. Particular services here may lead to particular rewards there.

And, in appointing or allowing those missions and those services, of course it must be conceded that the divine sovereignty and divine grace preceded all human effort. "Now God hath set the members every one in the body, as it hath pleased him." (I. Cor. 12; 18).

5. But again. There is another most conclusive argument from the fact that the Biblical descriptions of celestial beings represent them as having different degrees of glory and different manifestations. This is evident from the names which are given to them, terms implying diversity of order; showing that these holy spirits have not all one rank. They have power and authority; so they are called, some princes, others potentates, others rulers of the world, whatever grades those words denote. "Thrones, principalities, powers and mights." (Col. 1; 16, Eph. 1; 21, Rom. 8; 38). "Chief princes." (Dan. 10; 13). There are other orders still, the seraphim and cherubim. There is Gabriel, who is declared to stand in the presence of God, and evidently in a pre-eminent way. There

is another creature of the very highest rank, the warrior angel, who leads the armies of the skies. For Revelation tells us that when "there was war in Heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, * * * and the dragon was cast out, that old serpent called the devil, * * * and his angels were cast out with him." (Rev. 12; 7-9). There are "the prince of Persia," and "the prince of Grecia." (Dan. 10; 20). These different titles indicate that there are spirits of many a grade, various in intelligence, influence, power, duties, offices, and functions.

But many of these innumerable myriads who tread the celestial courts are spirits of departed saints, now employed, as previously on earth, in executing the will of God. They surround their ruler on His throne, to recognize His majesty, ever attentive to His orders given; watching over the individuals or nations entrusted to their charge; ministering to believers, and, when death shall come, leading their souls to the blest abodes above; each in the sphere allotted, discharging the duties that on him devolve.

Was it not this actual state of things which John in his vision saw? "I looked, and a door was opened in Heaven, and the voice which I heard said, 'Come up hither, and I will show thee things which must be hereafter.' And immediately I was in the Spirit, and behold a throne was set in

heaven, and one sat on the throne, * * * and round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment, and they had crowns of gold. * * * And round about the throne were four living creatures,* full of eyes * * * and they rest not day and night saying, Holy, holy, holy, Lord God Almighty." (Rev. 4). "After this I looked, and lo, a great multitude, which no man could number, stood before the throne, clothed with white robes, and palms in their hands * * *, and one of the elders said unto me, 'These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.'" (Rev. 7; 4-14).

What did John here behold, save the hierarchy of Heaven, with its different ranks—the King eternal; about Him those who were most honoured in His kingdom; then the rest, the great body of the redeemed, whose shining raiment now was contrasted with the darkness of the trials they had endured.

And, from such representations of the names, nature, orders, and offices of spirits; theologians have, in all ages, been irresistibly led to the belief that human beings, in their future state, will enjoy each his peculiar place, performing in that place, the peculiar part prepared for him, and enjoying

* Word used in the Revised Version.

his peculiar pleasure. Calvin asserts that the Bible indisputably teaches this.

6. To different degrees of piety, are promised different degrees of honour.

For it should not be supposed that this determination of the future rewards of men is an entirely arbitrary thing, dependent solely upon the inscrutable decrees of God. While we must recognize His sovereignty as underlying it; yet within the bounds of time, place, power, and environment, which He has set, there is allowed ample scope for the manifestation of individual merit. It is largely within our power to determine what degrees of piety we will attain. And it is the plain declaration of Scripture that different grades of sanctity and service shall receive commensurate rewards.

The Psalmist says, "Thou renderest to every man according to his work." (Psalm 62; 12). The apostle says, "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II. Cor. 5; 18). The evangelist says, "For the Son of man shall come in the glory of his Father with his angels; and then he shall render every man according to his works." (Matt. 16;27). And Paul predicts "the righteous judgment of God; who will render to every man according to his works."

(Romans 2; 5-6). And the judge upon the throne says, "I will give unto every one of you according to your works." (Rev. 2; 23). "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22; 18). And John, in his vision, beheld the judgment scene in which the dead received recompense according to their works. "And I saw the dead small and great stand before God; and the books were opened. And another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20; 12).

Thus, while to the redeemed there shall be innumerable degrees of glory, majesty, and beauty; all this shall be according to their desert. And this accords with our human sense of justice in such a matter.

Though comparative unfaithfulness will of course tend to lessen our possibilities; and, even if we reach Heaven at all, will limit our capacity for glory and enjoyment there; fidelity will increase our aptitude for service, and enhance our future glory. In the parable of the pounds, the master gave to all the servants one single pound apiece. All had equal capital. And, as the reckoning was made, one servant with his individual pound had gained five others. Another, with his solitary pound, had gained ten pounds more. So, in this

case, by great diligence, one servant had increased his capital five-fold; but another had increased his ten-fold. When we feel despondent about our natural gifts, let this thought redouble our earnestness and zeal. Faithfulness increases power and possibility. And there is encouragement for those of lowliest power in most limited place. Since all cannot be like Moses, or Elijah, or the apostle Paul, does some humble believer mourn over the restrictions of his sphere? But nothing done for Christ shall pass unheeded. The cup of cold water, given to a disciple in the Master's name, brings its own mete reward. And some humble office done to exalt him, may win unfading recognition; as the ointment of spikenard poured on Jesus's feet by the poor woman, gained the assurance that, wherever Christ's gospel might be known, this act should be told for a memorial of her. And some person in obscure position, who has there served faithfully, may receive especial notice. "Those members of the body which we think to be less honourable," upon these may be bestowed "more abundant honour."

Most stimulating is this thought! How it fosters faith, obedience, and lofty endeavour! A man with great capacities, but little consecration; may not attain so high a place as he of small capacity, and great devotion. But there may be great abilities, great opportunities, and great consecration all combined. And Paul seems to have in mind

this idea of reward according to his work, when he said to the Thessalonian Christians, "For what is our hope, our joy, our crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." (I. Thess. 2; 19-20).

The death of a believer at a given age, may be in one case culpable, in another meritorious. Suppose God has designed a special life to last long, and be continually useful for Him. But the man, though a Christian, by foolish exposure, and neglect of hygienic laws, dies before the time. He may go to Heaven; but he does not receive so great a reward as if he had regarded the laws of health, so as to live and labour longer. For God desired him to render much larger service, thus earning a brighter crown.

But suppose a man is prematurely taken away by a martyr's death. This is accounted to his credit. For such devotion there seems to be a special praise. Such a saint may not have served God with great abilities, or in great place; but with great suffering, patience, and fortitude; whatever his sphere was. Christ, usually represented as sitting at the right hand of God, rises at the death of the martyr Stephen, as if to do him special honour. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection," i. e., one of higher glory. (Heb. 11; 35). To every saint, the voice of Heaven says, "Blessed

are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14; 13). Those works shall have due honour. A Heaven-given inspiration this, to strive with all one's might! "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (II. Peter 1; 11).

In the gallery of the Vatican at Rome, said to contain of art more genuine treasures than any other on the earth, there hangs a work which stands not only supreme above those others there; but, by the consenting judgment of three centuries and a half, at the head of all the oil paintings in the world—The Transfiguration, by Raphael. It was in the noonday of his life that he began it, and the sublimest conceptions of that peerless spirit are here displayed. A genius of amazing brilliancy, in imagination never yet surpassed, but tender, sensitive, and reverential; was portraying that single scene when the Saviour was manifested to the disciples in His future celestial light, the only time that earthly eyes had yet seen Him in His glory. And, as the artist bent his might upon it, the splendid vision rose; in drawing, grouping, and dramatic power, a work unequalled. It is called the grandest picture ever limner wrought. But, as the last lines were almost done, God called Raphael. And, over his shadowy bier, they hung

this picture; its colours still wet upon the canvas, the last work of that lifeless hand. What a funeral was this—that graceful figure covered with the painter's cloak, the throng of mourners kneeling weeping there; but, over all, the breathing beauty and immortal radiance of that heavenly scene, which showed the lustre of the Transfigured Christ. As Raphael in art, so we in spirit, speech, and life, may delineate the transfiguration of our Lord. And, at our death, the lustre of Christ crowned and regnant shall fall on us, to give each his proper splendour. For, as there is one glory of the sun, another glory of the moon, and another glory of the stars; though many stars may draw their radiance from that one central sun; so Christ's glory shall be chiefest; and each of us will have a proper share, all unlike one another, though we all shall be like Him.

CHAPTER III

WHEN WE REACH THE OTHER WORLD, SHALL WE KNOW ONE ANOTHER THERE?

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8; 11).

When we, in the other world, have become celestial beings, with ethereal vestments clothed, shall we recognize one another? This world is not our home, but a foreign land through which our journey lies. And, as we hasten onward, we catch from time to time bright glimpses of the pleasant faces by the way; and fain would linger to look upon them long. But the scenes of our intercourse are few and fleeting; then we part. Yet as one who, in some great library, happens to pass an hour sipping sweets from the curious volumes it contains, but then must leave it, gladly would return at leisure, and tarry to exhaust the varied contents of its shelves, so we who in the community of kindred hearts have tasted the pleasures

of friendship, but were too soon parted, desire to renew them and continue that companionship.

We see the great ones of to-day, conspicuously uplifted among men; and we would be near them. But their sight we are not permitted to enjoy. We remember the figures who shone in the generations now beneath the sod, and whose radiance illuminated the pathway of humanity, so that the ages were enlightened by the truth which those great souls have shed. How gladly would we commune with them, but time's barriers intervene. And, more than this, when by bereavement closest ties are sundered, and loved ones are called away; how our hearts yearn to recover them some day, and ask mournfully the question, "Will there be in the future state reunion, with full, free, and happy intercourse forever?

To which the Scriptures answer that,

WHEN WE REACH THE OTHER WORLD, WE SHALL KNOW ONE ANOTHER THERE.

Everything in the Bible that bears at all upon this matter, indicates that such will unquestionably be the case. And, even among the more cultivated heathen nations, this doctrine has prevailed.

It is sustained by a variety of arguments.

I. Heaven is described in the Bible by numerous figures, which indisputably imply association and communion.

Underlying this fact, there is a profound reason. The conception of a single divine and infinite person, living in an intelligent universe composed solely of finite and subordinate beings, which he had himself created, would be something utterly unsatisfactory to a philosophical human mind. The existence of such a God, with no companionship forever but that of his inferiors, would seem a dreary isolation, a hopeless and complete incongruity. While the matter would be eternally beyond our control or influence, the thought of that lonely God must forever fail to satisfy—must forever chill both mind and heart. But the God who calls us to adore and serve Him, is an entirely different being. There are three persons in that Trinity, all infinite alike. Each finds high, holy, ineffably satisfactory intercourse with the other two. To all eternity, it is an infinitely social, not a solitary God. The Biblical conception leaves nothing for either mind or heart to desire. But the life of Heaven must reflect the life of this Triune Being who is everywhere supreme. The life of the children must somewhat resemble that which marks the Parent, the Elder Brother, and the Teacher, by whom they are forever moulded. Therefore Heaven is constantly presented under aspects that are suggestive of the most ideal companionship. Thus it is a family, a house with servants, a city, a kingdom, a temple with worshippers. We will consider one of these metaphors—

that which presents it as a feast, at which Christ and His followers are all united.

For He says, "I appoint unto you a kingdom, * * that ye may eat and drink at my table in my kingdom." (Luke 22; 30). And again, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke 13; 29). In all such passages Heaven is portrayed under the image of a banquet. But such festal meetings in the Orient were occasions for the freest social converse. As Master and guests reclined together on the couches around the board, friend met friend with genial intimacy.

And, from this manner of describing the communion of the redeemed, we must at once necessarily infer that they have the fullest acquaintance with one another. Nor is it taught by inference alone, but by assurances most direct. For, in another place, where this same figure is employed, Christ says to the unbelievers, that they shall not have fellowship with the glorious ones of Heaven, the patriarchs and prophets; but shall be deprived thereof. And their torment is enhanced by this very fact, that they recognize the members of that assembled company, from which they have been excluded. "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out." (Luke 13;

28). But, if they can recognize Abraham, Isaac, and Jacob, they may recognize also Reuben, Simeon, Judah, Levi, and the other sons of Jacob. If they can recognize the patriarchs, they can recognize the kings; as David, Solomon, and Josiah. If they can recognize the prophets, then also the apostles and evangelists, or any others of the redeemed. If the saints within are recognized by the sinners looking on them from the outer gloom, how shall those saints be strangers to one another?

They are the sons of God. And shall the children of the divine family meet for ages around their elder brother's throne, uniting voices in His praise, joining efforts in His service, looking a million times upon one another's features, yet without recognition? The whole conception of Heaven in the Bible suggests the idea of friendship, most familiar intercourse, and most intimate acquaintance.

II. That one will know another, is indicated with equal clearness by certain incidents in Holy Writ.

For do we not read of that rich man, who was clothed in purple and fine linen, faring sumptuously; while at his gate a beggar lay, helpless, hungry, and coveting eagerly the rich man's crumbs? By and by both passed from earth, to receive above according to their due. But now their positions were reversed. Dives, as a suf-

ferer, lay parching in the flames. While, as he looked up to the happy sphere beyond, he there saw Lazarus, once so lowly, reclining now in Father Abraham's embrace. Even assuming this to be a parable, what does it unmistakably teach about the question we now discuss? Will you say that Lazarus did not know Abraham, or that Abraham did not know Lazarus? Abraham also knew Dives. While Dives recognizes the acquaintance of his former days. And both knew Abraham, whom neither had known on earth; and in conversation with whom it seems the pleasure of Lazarus largely lay. (Luke 16; 19-31).

There are other things, in no sense parables, but plainest narratives of fact. Do we not read how Samuel died, and Israel buried him in Ramah? So that Saul, who had long profited by Samuel's inspired wisdom, had now no counselor, though the Philistines were swarming up against him; till, looking upon their hosts, he grew afraid. But, enquiring of the Lord, he could get no answer, by dreams, by Urim, or by prophets. Then, disguising himself, he with two companions came to Endor to the witch by night, and said, "I pray thee, bring me up whomsoever I shall name unto thee." And the woman said, "Whom shall I bring up?" And he said, "Bring me up Samuel." Then she cried with a loud voice. And the king said, "What sawest thou?" And she said, "I see a god coming up out of the earth. * * An old man cometh

up; and he is covered with a robe." And Saul perceived that it was Samuel. Then the seer told him of his o'ershadowing doom. For Israel should be smitten by the foe, losing both their princes and their king. And Samuel said to Saul, "To-morrow shalt thou and thy sons be with me." And as the seer said, so it was. The morrow, on Mount Gilboa, they died. This is not myth, but inspired history. (R. V. I. Sam. 28; 8-20). It shows that Samuel, now living in the spirit world, is as recognizable as he was on earth. Saul knew him. And, on that morrow, when Saul and his sons passed into that spirit land, we must hold that Saul and his sons knew one another.

In the above case, one person appears from the spirit world. But, in the next case, two persons come. For it is Christ's Transfiguration. As the disciples looked at the Lord, there appeared with Him Moses and Elijah, each retaining his identity, and recognized by them. Yet 900 years had sped away, since Elijah the reformer went up in his chariot of fire. Of circling centuries fifeen, since the great lawgiver had looked from the top of Nebo o'er the land he might not enter. Since

> "The angels of God upturned the sod,
> And laid the chieftain there."

Yet prophet and lawgiver both were known immediately, the same characters as on earth. But,

if Moses could be recognized, then also Aaron, Caleb, and Joshua. If Elijah could be recognized, then also Elisha, Isaiah, Daniel, or any other saints.

This incident on Mount Hermon has a special bearing upon the question we now discuss. Here were three central figures: Jesus—a man in the flesh; Moses—a disembodied spirit, who, on this occasion, appeared in vision, as the angels do; and Elijah—a man who had received his glorified body. These three personalities may be taken as representing the three stages of man's existence; that in the body, that in which the soul is for a season separated from the body, and that in which the soul occupies the body glorified. But these three persons recognize one another, and specially talk together concerning Christ's "decease which he should accomplish at Jerusalem." Thus they prove and illustrate the mysterious possibilities of recognition and communion among the saints of all ages, in the flesh, in the spirit, and in the body glorified; some on earth, some in Heaven.

But, progressing, we observe that,

III. From the very constitution of the soul, through all eternity each ransomed spirit must retain his individual traits of character, and his identity must be obvious to others.

We are by nature intellectual. But, of every intellect, memory is a function. And every man

who has a memory, while aware that he is existent now, remembers that he was existent in time past. He is conscious of what is in metaphysics termed his "personal identity." We quote from Dr. Thomas Upham. "The farmer for instance, who looks abroad on his cultivated fields, knows he is the same person who twenty years before entered the forest with an axe on his shoulder, and felled the first tree. The aged soldier who recounts at his fireside the battles of his youth, never doubts that he was himself a witness of those sanguinary scenes." And even thus, through his entire existence, each man is conscious that he retains his individual identity; that, however changed in character, habit and environment, he is the same person all his life. The youth knows he is the same person who, a score of years before, sat by his mother's knee. And, as the decades pass, he knows that he, the man mature, is identical with that youth. And finally, when time has bowed him, and he looks back upon his previous course, he knows that tottering infant, stalwart youth, man in manhood's prime, and in the decrepitude of age, all are but successive developments in the life of one particular human being.

And now he dies.

But does he forget himself in death? Is not his intelligence enlarged? And as his faculties put on strength, will there be no power of recollection? Will he forget who once he was? Memory, so im-

portant in this lower state, will it in that higher sphere be lost? Far from it. Like our other powers, it must be strengthened and intensified. So the individuality of each soul shall come out clearer, stronger, brighter, and more apparent even to that soul itself, than it ever did before.

Otherwise there could be no moral obligation or responsibility. No punishment could be just, no reward could be righteous. Therefore each soul must remain distinct. Three hundred millions of Buddhists dream that they will ultimately attain the state of Nirvana. This is extinction, or absorption into the deity—a primitive Buddha. Thus their individual souls will be annihilated, or merged in the All-Soul. And the Brahmins dream that they will be absorbed in Brahm. But this is as impossible for them as for us. There is no Nirvana. Nobody can be absorbed into Buddha or into Brahm. There is no such thing as a divine Buddha. There is no such being as Brahm. There is no such thing as the absorption of one soul into another soul any way. Buddhism and Brahminism may say we shall be merged or lost in universal being. But the Bible says we shall shine like the stars.

Each soul is one and indivisible. It cannot lose its personal existence and identity. The distinctive traits of character must become more prominent, marking beyond mistake the individuality of the man. Thus the characteristics and peculiarities of

his nature grow more and more conspicuous than ever, compelling recognition. Hence that individual must be known and understood by his fellow souls. So that we shall be acquainted with one another there far better than we ever were on earth. We must argue this much from the native character of our minds.

As with Samuel, Moses, and Elijah; so with Lazarus of Bethany. When he comes back from the other world, he retains his identity. This is evidence that he had not lost it in that world. In the Scriptures, dead persons raised from the dead all retain their individuality. For instance, the children raised by Elijah and Elisha; the son of the widow of Nain; the daughter of Jairus, Tabitha (Acts 9; 40), and Eutychus (Acts 20; 9). Evidently they had not lost it by death. "And many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (Matt. 27; 53-54). The language implies that of course they were recognized.

Of her who brought the alabaster box of ointment, Christ said, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." (Matt. 26; 13). Now she has gone to the City of God. Are we to believe that her identity is lost forever; that she is undistinguishable and unknown, so that those who seek

for her can find her not? No, as she hovers near the throne of Him whom she loved on earth, the bright-eyed celestials look upon her, and say, "Lo! This is she of Bethany, who poured the ointment on her Saviour's feet, back in the long ago."

And just here, to confirm that very reasoning by another argument, comes the language of inspiration once again. This we will treat as our fourth proof.

IV. Christ said, we are to be "as the angels in heaven." (Matt. 12; 25). And the angels know one another.

What is revealed about them proves recognition. We have already seen that there are different ranks and orders of angels. This implies that there must be recognition.

They have their peculiar names. There is Satan, "that hath the power of death;" and whom we also variously call Apollyon, Abaddon, Belial, or Beelzebub. Can there be any spiritual intelligence who does not know him? And the angel that appears to Daniel, mentions by name still other evil angels. (Daniel 10; 13). He says, "The prince of the kingdom of Persia withstood me one and twenty days." "Now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come." (v. 20). But, in contrast with the destroyer and his companions, there are loyal spirits equally well known; as the

archangel Michael, a chief prince in the celestial armies, who is mentioned repeatedly in other places; and by Daniel, who says that, "at that time shall Michael stand up; and thy people shall be delivered." And there is another, who came to Zacharias before the birth of John the Baptist, and said, "I am Gabriel, that stand in the presence of God." When Manoah asks the name of the angel who appeared to him, the angel said, "Why askest thou thus for my name, seeing it is secret?" (Judges 13; 18). But this is an acknowledgment that he had a name.

And these beings, whether worshippers of God or not, know one another. Repeatedly have they met. Once as described by Jude, who says, "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.'" (Jude 9). Can we imagine that, while ranged against each other in that strife, these spirits were mutually unacquainted? But these same beings were arrayed once more against each other. For John says, "There was war in heaven. Michael and his angels fought * * * and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven." (Rev. 12; 7-8). As those fierce contending spirits struggled in that dire conflict, till Satan was utterly overcome,

think you Michael and the Devil did not know each other?

And the evil spirits must recognize one another. Of course they know their leader. And the Scripture represents the spirits in the pit as instantly knowing the king of Babylon, when he comes among them. "Hell from beneath is moved from thee, to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from the thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee." (Is. 14; 9-11). But, if hell recognizes the king of Babylon, when he enters there, it must, under the same circumstances, recognize Pharaoh, king of Egypt; King Ahab, King Herod, or any other sinful king or commoner.

And, if evil spirits recognize one another, surely good spirits must do the same. And all through the descriptions of the other world found in the Book of Revelation, the celestial beings appear as recognizing one another. As they move to and from the throne, meeting continually, conversing of their many common interests, while eternity goes sweeping by; the distinctive traits peculiar to each one being impressed a myriad times on those around, how intimately acquainted will they all be-

come! Their communion must surpass the closest fellowships of earth. But, when we go there, Christ tells us we shall be "as the angels which are in heaven." Therefore we shall enjoy just such privileges, just such intercourse, with all the recognitions it must bring.

From all this it is evident that even purely spiritual beings must distinguish one another. For the angels have no physical bodies like ours. They are spirits without material forms. Yet among them there is mutual recognition. But as the angels take cognizance of one another, and converse among themselves, so our disembodied spirits must do the same.

This is further plainly indicated by what Christ said to the dying thief, "To-day shalt thou be with me in paradise." Though their bodies were to be left on earth, between their spirits in the other world there was to be mutual recognition. And these two discarnate spirits must have recognized angels and by them been recognized.

V. Another argument is from the revelations of the judgment day.

All who have ever lived shall be assembled by the Lord. "Before him shall be gathered all nations." (Matt. 25; 32). "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." (Rev. 20; 13). The wicked, in abject terror, seek escape, saying,

"Hide us from the face of him that sitteth on the throne." (Rev. 6; 16). While believers are calmly awaiting their reward. But all have most vivid recollections of what they were on earth. "There is nothing covered that shall not be revealed; neither hid that shall not be known." (Luke 12; 2). "And the dead were judged out of those things which were written in the books, according to their works." (Rev. 20; 12). And of him that overcometh, the Master says, "I will confess his name before my father and before his angels." (Rev. 3; 5). Does not this prove that each one's individuality shall remain, and be most conspicuously clear to others? So each one knows himself far better than he ever did before, and is proclaimed to all the throng as never had been possible on earth.

VI. All the foregoing proofs are confirmed by the manifestation of Christ after His resurrection and reascension.

When He had received His glorified body, He appeared continually on earth through forty days; showing that the glorified body has as distinct and unmistakable an existence as the natural body, and is as capable of recognition. Then, after He had reascended to the skies, He returned to earth, and appeared to Saul of Tarsus on the Damascus road. Then he appeared again to the Apostle Paul. (Acts 23; 11). But the body of each one

of us will be like that glorified body of Christ; therefore admitting of recognition.

The light upon this subject is so full, it is probably the universal belief among Christian scholars that, in the other world, we shall recognize one another. It would seem as certain that the saints will know one another in the future life, as it is that they are acquainted with one another here.

VII. And there are indications that, in the other world, recognitions will be intuitive. Or, to speak in a more philosophical manner, that different persons will be made known to one another by the Spirit of God. We give some circumstances which favour this view. "And the Lord had told Samuel * * * to-morrow about this time I will send unto thee a man out of the land of Benjamin; and thou shalt anoint him to be captain over my people Israel * *. And when Samuel saw Saul, the Lord said unto him, behold the man whom I spake to thee of! this same shall reign over my people." (I. Sam. 9; 15-17). The stranger Saul was by the Spirit of God made known to Samuel.

Then, after Saul had been rejected, the Lord said unto Samuel, "Go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons." Then, one by one, the sons of Jesse, passed before the seer, until there came the youngest, "ruddy, * of a beautiful countenance, and goodly to look to. And the Lord said, arise,

anoint him: for this is he." (I. Samuel 16; 1-12). Thus David was by the Spirit of the Lord made known to Samuel.

Thus of the New Testament Saul, blinded in Damascus, the Lord said to Ananias, "Behold he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." (Acts 9; 11). Before ever Saul has seen Ananias himself, the Lord has sent to Saul a mental picture of Ananias, and information as to whom that picture represents. Thus Ananias is made known to Saul.

In the same manner persons long in the other world may be introduced to us. At the Transfiguration, how were Moses and Elijah recognized? Neither Jesus, Peter, James, nor John, had ever seen either of them before. But the divine mind (presumably that of Jesus Himself), revealed their identity to the human mind of Jesus; and probably also to the mind of each disciple.

Again, all through the Bible, when angels come to human beings, these heavenly visitors seem perfectly well acquainted with those persons, and often address them by their proper names. For instance, the angel of the Lord that found Hagar, says, "Hagar, Sarah's maid, whence camest thou?" (Gen. 16; 8). The angel addresses Daniel by name, "O Daniel, a man greatly beloved." (Dan. 10; 11). So the angel says, "Joseph, thou son of David, fear not to take unto thee Mary thy wife."

(Matt. 1; 20). So Gabriel, who announces the coming birth of John, says, "Fear not, Zacharias, for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." (Luke 1; 13). Later foretelling the birth of Christ, Gabriel says, "Fear not, Mary; * * thou shalt * * bring forth a son; and shalt call his name Jesus." (Luke 1; 30-31). The devout centurion saw in a vision, "about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius." (Acts 10; 3). Again, to the apostle on shipboard, the angel says, "Fear not, Paul; thou must be brought before Caesar." (Acts 27; 24).

These celestials know the identity of the individuals to whom they speak, and all about them. But how do they learn? We must assume that the divine mind tells them the names and circumstances of these men and women. But, in exactly the same manner, that divine mind may tell us the names, characters, etc., of angels and glorified saints. So that, when we meet them, we shall recognize them at once.

Entirely in accordance with the profoundest teachings of Revelation upon this subject, are the words of Tennyson about his departed friend:

> "Eternal form shall still divide
> Eternal soul from all beside,
> And I shall know him when we meet."
> *And I shall know him when we meet.*

All this is implied in the deep import of the words of Christ, "And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." (Matt. 8; 11).

About every sainted Christian friend, we may repeat those words of the poet. For, not only will there be these private and individual reunions; but there is also to be a public recognition, introduction, and presentation of every believer by Christ before the hosts of heaven. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3; 5).

CHAPTER IV

THE IMMORTALITY OF LOVE, AND THE CONTINUATION OF CHRISTIAN FRIENDSHIPS IN THE COMING LIFE.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that, where I am, there ye may be also." (John 14; 2-3).

As we have already seen, a fundamental element in the Biblical representation of Heaven is that of recognition, reunion and eternal friendship. Those features of earthly social intercourse which are best, brightest, and most beautiful; are all to be idealized, enhanced, and enjoyed forever. Not here, but there, our human affections reach their highest development, power, and glory. For there, in the figurative language of the Master, we are to eat and drink with Christ "and his disciples in his kingdom." There heart knows heart in the truest, tenderest ties that can exist among human beings. How inspiring it is to contemplate

THE IMMORTALITY OF LOVE, AND THE CONTINUATION OF CHRISTIAN FRIENDSHIPS IN THE COMING LIFE.

I. The naturalness of love.

Love is the most natural exercise of the heart. The Creator designed it to be the original and spontaneous action of the human soul. As much as He made the lungs to breathe, the arms to toil, and the mind to think; so much He made the heart to love.

Childhood abounds in fancies and affections. Our school and college experiences are filled with attachments, and with reveries of romance. All our youthful thoughts are at times coloured by experiences of this character. In middle life we may have become more fixed in our affections; may cherish special persons more; may hold passion under more control; but the power of love is often far stronger than it is in youth. And in old age it grows often deeper and more dominant over life.

Hate is the heart's abnormal action. How painful are envies, jealousies, and animosities, to the breast wherein they dwell! Like disease, they consume the tissue of the soul, and wear men out. They are marks of an unhealthful state. When the heart no longer loves, it sinks below its healthful life. The soul that loves not, does not truly live.

As many types of activity are necessary to mature the physique; so many kinds of love are requisite to develope the human soul; those for father, mother, brother, sister, spouse, friend, and enemy; but, above all, for God. The only child generally is narrow, from having neither brother nor sister whom to love. He does not acquire the breadth of affection which exists in families where there are many children. A tremendous development comes through marriage. There is the Italian story of a young man who courted a maiden from interested motives; her father's position and wealth being what attracted most. So he seemed indifferent to the relatives of his beloved. This opened the father's eyes to the youth's real character. For, had he loved her truly, he would have loved her kindred too. So all-embracing a thing is love.

The divine ideal was that everybody should love everybody else. Love must exist in the bosom of every holy being; and must go out toward every other being who is holy. For man is to reflect something of the nature of the God in whose image he was made. Each person of the God-head loves the other two, loves angels, loves men, and loves all animated creatures.

The strength of affection depends partly upon the worthiness of the person loved; and partly upon the strength of character of the heart that loves. For the former reason, God is calculated

to inspire the highest attachment of which man is capable. For the latter reason, the divine love for man is not measured by man's own merit. In that case, God's love would be very slight. It is measured by the strength and infinite capacity of the divine heart to yearn over man. Therefore we may trust it.

II. Some influences and effects of love.

Love makes the heart to grow larger and mightier. Love for evil does not strengthen; because in reality it is hatred for God. Misdirected affections do not make us strong. But, as running gives power to the deer, as flying makes the eagle strong of wing, as thinking developes the mind of man; so holy loving expands his heart.

It refines the nature. It cultivates the sympathies, trains sensibilities, is full of hope. Under the influence of love, our spirits grow more beautiful. In one family, the faces look harsh and stern. It is evident at a glance that there is much friction in their life. In another household, the expression is entirely different. There is love in the home, and it brings habitual beauty of expression to the countenance.

It gives pleasure. It is enjoyable, the most delightful activity of the soul. In the Middle Ages, there arose a great school of literature having for its central theme romantic love. The youth of

both sexes cling to their affections for one another, because there is in them more of pleasure than of pain. Otherwise those hearts would discontinue loving. We read that, though the lady to whom Washington Irving was tenderly attached, died in his youth; his affection for her continued warm and strong even in his later life. The sweetness of the attachment surpassed the sorrow of the separation. And one reason that God is so happy, is that He forever loves. Take all the pleasures of human lives, and multiply them by infinity, they cannot equal the pleasure felt by God.

Love soothes and refreshes. A weary spirit finds repose in thinking of those it loves. As a soldier pillows his head upon his arm, he rests his heart upon memories of the home circle far away. While wandering in eastern lands, though the stop was only for a day, the author's traveling companion would adorn his table with the picture of wife and children. To that fond father their faces were a perpetual solace.

Itself the strongest of all motives, it overcomes all others; ambition, dread of pain, passion for money, and desire to live. It laughs at obstacles, perseveres forever.

And it is a motive that compels respect. Love that is sincere, loyal, sensible, and disinterested, makes men regard it as with uncovered heads. When Damon was condemned to death by Diony-

sius, tyrant of Syracuse, he asked permission to settle his temporal affairs, while his friend Pythias took his place, ready to suffer in his stead, if he did not return. But Damon came back by the time appointed. So the fidelity of each friend to the other, was thus proved. Well did Dionysius release them both, with the request that their bond of friendship might thereafter also include himself.

And what motive could command more profound and unreserved reverence than the disinterested love of Christ for sinful men?

Of all motives, love gives the highest inspiration. When a man no longer has those whom he can love, his heart begins to die. Among the Alps about Grindelwald rise the Schreckhorn, the Wetterhorn, and Eiger. Some years ago, a Swiss physician, with two guides, left Grindelwald, and visited what is called "the Upper Glacier," intending then to cross over to the Lauteraar Glaciers on the other slope, and descend on that other side. The trio were never heard of more. Another party went out to seek them. A guide was let down by a rope 150 feet into crevasse after crevasse in vain. The missing men doubtless had fallen through one of the deep dark rifts of the glacier, into the stream that was running far below, and been borne in beneath the ice, beyond the least hope of discovery. "Perished in the glaciers of Lauteraar," was all that could be said. And the man who, by selfishness or sin, has sunk away

from noble loves, has fallen into the crevasses of a moral glacier, in which he will be dwarfed with the frosts and snows of a spiritual death. We knew a Christian man, whose entire family were in their graves. He had lost every relative save those quite distant. He wore crape perpetually. All the sweet human inspirations of his life were gone.

But Jacob served for Rachel seven years. And they seemed but a few days for the love he bore her. Then, when he found he had obtained her not, he served yet other seven years. His love for Rachel was so strong. We know not how often Jacob was moved in heart, when he perhaps saw upon the face of Benjamin the look he had loved upon Rachel's face. Or how often he came to gaze upon her tomb. In the frosty morning, you ride from Jerusalem by the Joppa gate, south on the Bethlehem road about four miles. There, on the east side of the way, is the tomb of Rachel. There, 1729 years before Christ, she was laid away to rest. There, over thirty-six centuries ago, Jacob bowed down and wept for the wife of his youth. You rein up, and uncover. Your eyes moisten in sympathetic grief. That love is immortal in the memory of the world. The greatest and the most memorable deeds of human history, have probably been wrought with love as in some way the incentive that impelled them. Love for parent, spouse, friend, child, family, enemy, for

country, and for God—these are the truest inspirations known to man.

In a truly great nature, this is the noblest mainspring of action. Only when a man loves, does he rise toward that highest plane of life which God designed for him. The greatest inspiration that comes from any love, is that which flows from love for God. This has an eternal power, and grows on forever and forever. And, in the divine nature, the great motive exhibited is love. This is the chief impulse in the heart of each member of the Holy Trinity. Each has revealed that love as the ground motive and characteristic of his soul.

III. True love is immortal.

This exercise, which is so natural, healthful, sweet, strong and tender in its inspiration, shall last forever.

Then here at once the question rises, "If so, when we enter the other world, and find that some of those we loved are never to be there, how can we be happy?"

In this present life, the fact that cherished friends have been taken away forever, is not permitted by God to overwhelm believers. And the just fate of the wicked should not be allowed to destroy the happiness of the righteous. That even members of our own families are lost, does not prevent us from proceeding upon life's way. God so sustains His children that these things are en-

durable even in our present state, without those greater delights which soon are coming in the heavenly life.

Again there may be the warmest devotion between two souls. But let distance separate them, and long time fly by. Their affections will be chilled. The glowing ardor of former years is but a thing of memory. Thus we shall outgrow our yearnings for the lost ones who have vanished from our sight. And, in the lapse of the coming life, the longest friendships of earth will seem but momentary as contrasted with those ages that are to follow. An attachment which may have lasted through all our pilgrimage below, will in those cycles of the hereafter be like a momentary interview with some stranger on the street.

But further. The individuality of the lost will be entirely changed. No longer are they the same. Here was an accomplished young man, lovable and beloved. But now he has become old, bloated by debauchery, disfigured by disease and vice, loathsome in person, and fiendish in disposition. His early companions would not know him. They could not love him. They would shrink from him with horror and revulsion. And it shall be thus with the lost. Such changes have passed o'er them, there is nothing which former friends can now note as familiar. Nothing which can by any possibility be loved. Where once was love, can now be but disgust and loathing.

Moreover in our heavenly life there will come such views of God's righteousness, that, in all His judgments we shall perfectly concur. His justice is as wonderful as His mercy. And we shall realize that it is wisest, best, and necessary that He should deal with the wicked as He does. We shall be like the spirits in Revelation. (Chap. 16; 5-7). For, when God sends judgment upon sinners, one angel says, "Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus." And another out of the altar says, "Even so, Lord God Almighty, true and righteous are thy judgments." We shall be in perfect sympathy with all He does.

Then there is the comfort He bestows, with oblivion of every sorrow. "He shall wipe away all tears from their eyes."

Those old attachments all give place to highest, holiest love. And this can never die.

Unholiness in the person loved, must tend to dampen the affection. Unholiness in the heart that loves, must tend to vitiate the love. Unholy souls shall lose at last all lovableness, and all power to love. These are taken away from sinners. In their coming life, they shall have no objects that are worthy of any human love. And the soul is so debased that true and healthful love can nevermore be known. Hell is the home of hate.

The truest type of mutual love seems to imply holiness in the person loved, and in the person

loving. The highest reciprocal affection can exist only between two hearts, both of whom love God. Rachel was a worshipper of God. Jacob was trying to be holy. There was the love between Jonathan and David, which lasted on David's side for two generations, and was proved by what David did for the family of Jonathan, after their father had been long dead. But both David and Jonathan were worshippers of God.

Love must be immortal.

Because the soul is immortal, and love is the natural action of sanctified and holy souls. We shall be transfigured into the spiritual likeness of Christ.

So there will be great increase of our power to love. The heart will have unlimited capacity for loving. Our love will be spontaneous. We shall love all whom God and Christ love; otherwise we cannot truly love Christ and God.

Everybody will be lovable. "We all, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory." We shall be like Christ in loveliness. Our friends there will be more winning and lovable than ever here on earth. We cannot help loving them. Of love at first sight there will be many cases.

We all shall be members of the body of Christ. Hence will love one another. Everybody will love everybody else.

We see the course that Jesus takes. Having risen from the dead, and entered upon His glorified life, He goes straight back to His former earthly friends; the Apostles, Mary, Salome, the ministering women, and others. These, who were beloved by Him before, are equally cherished by Him now.

In this eternal love which there prevails, we surely shall find preserved all the special types of affection that were dear to us on earth.

First. Usually the primal earthly love of which we have knowledge, is that from the parent. And usually the first love we exercise, is that for the parent. But this love between parent and child must certainly go on above. The relation between Christian parents and Christian children is eternal. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." From the manner in which these patriarchs are mentioned, evidently there are among them the closest ties. Surely Abraham loves Isaac, Isaac loves Jacob, and Jacob loves his twelve sons. All that is certain. But with the patriarchs are of course their wives, Sarah, Rebekah, and Rachel, all sitting down in the kingdom of God. Sarah loves Isaac, Rebekah loves Jacob, and Rachel loves her children. On earth, the devotion of these mothers to their sons was very probably stronger, more self-sacrificing

and self-forgetful than the love of the fathers for those sons. If the love of the father for his son is preserved in the other world, much more must the love of the mother for that son be continued.

But the Scripture obviously indicates that Isaac loves his father Abraham. Then he must also love his mother Sarah. Jacob loves Isaac, and he must also love his mother Rebekah. The twelve sons of Jacob must love him. And each son must love his own mother. Jacob also loves his daughter Dinah, and loves his daughters-in-law. And, in turn, these must love their parents. So David says of his departed child, "I shall go to him, but he shall not return to me." (II. Sam. 12; 23). Plainly he expects the love between himself and his child to continue in the other world. So with Hannah and Samuel. They must love each other in the heavenly life. So Lois, Eunice, and Timothy must love one another.

Remember how the great, tender, yearning heart of Monica, followed her son through the early years of his dissipation, doubt, and rejection of God. How she clung to him, prayed for him, wept over him; until at last she saw him launched on his illustrious career. Then she entered the celestial world. Can we conceive such a thing as that she is now indifferent to him, and no longer loves him there? And consider St. Augustine's own great, passionate, devoted nature; and the anguish which he suffered, when she was taken

from him; his life-long, loving remembrance of her and of her prayers. But now these two spirits, mother and son, are in the other world, it is inconceivable that the tie between them should be parted. We must think of it as stronger than it ever was before.

Or take any other Christian mother, who has brooded over her children, taught them, prayed for them, and clung to them, until at last she has brought them into the kingdom of Christ. And now they all have entered the heavenly life. We are constrained to believe, from the very nature of the hearts of a Christian mother and her sanctified children, they all must love one another in that other world. But so with any Christian father and Christian child. They also must love each other. That a child, brought to salvation by his mother and father, should in the future life regard these parents with indifference, is an idea the mind instantly rejects. It is beyond credence.

When the daughter of Cicero died, her grief-stricken father retired to his villa, to comfort his bursting heart, if possible, with the sayings of philosophy. Witness the intolerable agony in the soul of that great man, who had no light from the gospel. Suppose such a nature is brought to a knowledge of salvation, and received into the world of light, there to meet his daughter, who also has been saved; would he not feel a special attachment to her, and love for her? And, if the

daughter had a nature like her father's, would she not with reciprocal affection love him?

A young mother holds upon her knee the little lifeless form of her only child. It is arrayed for burial. She shall hear no more the little voice that cooed and crowed. She is soon to take her last look at the cherub face, which dimpled once with smiles. Her heart is crushed. But there is hope for her. She and her child are to meet again. She may say, as did David of his little boy, "I shall go to him; but he shall not return to me." Surely he loves her.

Once, when Henry Ward Beecher's congregation had assembled for their mid-week worship, he asked them to join with him in giving thanks to God, because, in answer to his prayers, all of his children had been brought into the kingdom of Christ. But, when he entered the Unseen Holy, did he instantly become indifferent to those children over whom he had prayed so many years? And, when they have all entered into life, will they have no special affection for their father? Such a thing is scarce conceivable.

Second. Usually the next love that rises in the human breast, is that for brother or sister.

Consider the twelve patriarchs and their sister Dinah. Surely in their maturer years there must have been strong attachment among them. It is not conceivable that, in the future life, these at-

tachments do not continue. As the children there must love their parents, so also one another. Andrew and Peter were brothers by blood, and brothers in the apostleship. So were James and John. But those brothers must now stand in relations of peculiar nearness to the Saviour in the other world. What reason can possibly be suggested for the view that, though they loved each other on earth, while not absolutely holy, now, in the state of perfect holiness, they do not love each other? Lazarus, having been raised from the dead, goes straight back to his home, to his sisters Mary and Martha. The old loves are strong within him as before. Jesus said, "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." (Mark 3; 35). But these are indestructible relations. They imply indestructible ties. When a person who on earth did the will of God has become a glorified saint; he is still brother and sister and mother of Jesus. Of course Jesus loves him—brother, sister and mother. But, as Jesus was the ideal man on earth, so He is the ideal man in Heaven. And all who are like Jesus in the other world love their brothers, sisters and mothers.

Third. Then comes the love of friend for friend. From the very nature of the human heart, it is impelled to select some individual or individuals upon whom to lavish special affection. While it

may love all, it cannot love all equally. Even Jesus did not love all alike. Though He was no respecter of persons, He had a disciple whom He particularly loved. He does not love all alike in the other world. There are degrees of glory, honour and love. Everything points toward the existence of special attachments and friendships in the skies.

The fact already noted that Heaven is so frequently figured under the image of a continued banquet, would seem to unmistakably imply that saints shall hereafter enjoy in Heaven relations to some extent resembling the special intimacies of earth. "Abraham, Isaac, Jacob, and all the prophets." Then Elijah and Elisha among them. Friends on earth, they must be friends in Heaven. David and Jonathan are there. All the apostles are there. But there were special friendships among them; also between them and other believers, as between Paul and Silas, Peter and Mark, Paul and Timothy. It seems impossible that these friendships should not be continued among them in Heaven.

Lazarus, the former beggar, is now in the bosom of Abraham. There must be between them a tender tie. There were those whom Jesus loved as friends on earth; as John, Peter, and the other apostles; Lazarus of Bethany, his sisters Mary and Martha; also others. Having by resurrection entered His glorified state, He returns at once to

these former friends. The tie between Him and them is abiding still. They, entering their glorified state, must have for Him greater affection than before. These friendships certainly are eternal.

Hence Christian friendships become peculiarly sacred. Because they have promise of the life that now is, and that which is to come. As we dream about their continuance in the other world, how pleasant to think that they will there be purified from their present rudeness and faults. Hence, in the light of the Christian faith, the duties and joys of friendship here become more exalted and glorified.

Fourth. But stronger than all these preceding ties, is that of the conjugal relation. A man shall leave his father and his mother, and shall cleave unto his wife.

To be sure, in Heaven they neither marry nor are given in marriage. This means simply that there is no increase by births, even as there is no decrease by deaths. But it does not imply that the present bonds of attachment do not remain. It is never intimated that the affection between husband and wife will ever become extinct. The loving hearts vowed to each other that their mutual fidelity should be eternal. And we do not know a single evidence that the conjugal affection, so sweet and strong on earth, is not active in the

other world. "Many waters cannot quench love, neither can the floods drown it." Of course there may come in human life more than one marital relation. Of the various possibilities in this respect we cannot follow each one in detail. We only develope the general principle in its simplicity.

Consider Adam and Eve. Can they ever become oblivious of the union which existed between them on earth? Will they ever be estranged from each other in feeling? We cannot believe it. They twain are one flesh. What God hath joined together, the transient separation by death cannot put asunder.

In the land beside the Nile, where the palaces of the Pharaohs rise with stately majesty, an old man lies a dying. Old faces look upon him, old forms go trooping past. Spirits from the unseen world are hovering near. It is the patriarch Jacob, who has achieved the greater name of Israel —"Warrior Prince of God." By inspiration he beholds the events that are to be, and utters predictions of the future. But amid his dreams of generations yet to come, rise memories of years long gone. Toward the wife of his youth, whom he now is soon to meet, his heart turns with unspeakable affection. It is filled with tender memories of her. "As for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come to Ephrath; and I buried her there in the way to Ephrath; the

same is Bethlehem." (Gen. 48; 7). A little later, when he and Rachel met, did he no longer care for her who had been the idol of his life? He loved Rachel more than he loved his father and his mother. But that love for Isaac is still dominating Jacob's heart in the other world. Then why should not his love for Rachel be even stronger still within him?

Imagine any Christian couple, who have walked together fifty years, then died together, and entered the New Jerusalem. Is it possible there will be an entire ceasing of affection? From the natural constitution of the heart, there must be attachment between them still. In the hour of bereavement, how strong the tie is often shown to be! When the wife of John Stuart Mill was taken from him, it is said that he moved to apartments whence he could overlook her grave. His heart was there where his loved one lay. While his life lasted here on earth, his attachment could not die. Yet we do not know that he had any hope of reunion beyond the sepulchre.

But, to the Christian, the open grave of the believer is a window into heaven. Have we not read that, when Bunsen was passing up from earth, he expressed to his wife these sentiments, "We have loved, we love now, we shall love forever." So on his tomb they wrote those thoughts in Latin, "Amavimus, Amamus, Amabimus."

Robert Browning, after his wife's departure, wrote thus:—

"Of a sudden the worst turns the best to the brave,
The black minutes all end.
And the elements' rage, the fiend-voices that rave
Shall dwindle, shall blend.
Shall change, shall become first peace, then a joy,
Then light, then thy breast.
O soul of my soul! I shall clasp thee again.
And with God be the rest."

Jonathan Edwards, before he passed from earth, declared to his wife that there must be reunion in the other world, and their attachment must be eternal. Scholar, poet, and theologian, thus they affirm their faith that conjugal love shall abide beyond the tomb.

Christian souls who have loved here, shall meet and love each other there. To their enjoyment yonder, interruptions shall never come. The affection of the husband for the wife shall still continue. The affection of the wife for her husband, which is apt to be truer and holier than his for her, shall still live on in Heaven. Christ loves the Church as the bridegroom loves the bride. But this affection between Him and the Church is an everlasting one. And here would seem to be another argument, implying that the love between

the husband and the wife shall go on forever there. For what e'er can estrange two kindred hearts?

Fifth. But, in the life of the other world, there must be a general blending of all these loves.

Many different kinds of affection must exist together. In the very conception of human life, there is the idea of solidarity, with interlacing and interweaving of attachments, community of interests, innumerable multiplicity of ties and bonds. Without these human life can scarce exist at all. But, from the very nature of man, in Heaven this must be inevitable to a still greater extent. There is the unity, the strong-woven texture of an infinite family, with all family loves and ties.

When Christ says His purpose is, "that ye may eat and drink at my table in my kingdom," the idea is that of a great and constant family reunion. Christ prays for His disciples, "that they may be one, as we are" (John 17; 11); "as thou Father art in me, and I in them, that they also may be one in us" (v. 21); "that they may be one, even as we are one" (22). Without at present discussing the other aspects in which God and Christ are one, we must admit that they certainly are one in love and affection. Therefore Christ's disciples must be one in the same way.

"Whosoever shall do the will of my Father * * the same is my brother, and sister, and mother."

(Matt. 12; 50). But all Christians are trying to do the will of His Father. Therefore all saints sustain to Him the relation which would be represented by a union of the relations of brother, sister, and mother. But, if all are brothers and sisters of Christ, of course they are brothers and sisters of one another, and children of God. All who love Christ, the great head of the Church, must love the glorified Church, which is His body.

All pure and holy relationships, so far as affection and attachment go, must continue in the other world. If we are in Christ, all the great loves of our lives will there be glorified on the very largest scale.

God said to Noah, "Come thou and all thy house into the ark." (Gen. 7; 1). He calls the entire family, with all their relations to one another. But this involved a preservation of the attachment, loves, and friendships of that family. And when Noah's family enter Heaven, it must be just the same. When Abraham, Isaac, and Jacob, sit down in the kingdom; here are three generations represented, with all their domestic ties. But, if these three generations are there, then the Twelve Tribes of Israel, with many branches and many generations. But, among them, a great variety of strong and precious affiliations must continue in that other world. And these must live forever. Then likewise all nations, tribes, and tongues, with their affections

and attachments. The heavenly congregations of the saints are one great household, all knit together by innumerable sweet and holy bonds.

In Christian hearts, the mighty attachments are all to be conserved. With voices that echo to the music of the brook, these great loves seem to sing,

"The years may come, the years may go,
But we go on forever."

As the believer stands in the other world, a group of joyous figures move before him, like birds of the air. "My children there I see." A seraph goes sweeping by, and turns her face toward his. "That is my wife." He hears a voice as of archangel singing. "My father's voice I hear. Oh how I love them all!"

Sixth. But all these loves must be subordinate to that for Christ. We cannot love any finite being so much as we love Him. The supreme allegiance of heart and affection must be to Him. And that must far exceed all other loves. "He that loveth father or mother more than me, is not worthy of me; he that loveth son or daughter more than me, is not worthy of me." And our future love for Christ must surpass any devotion to Him which we felt on earth; for we shall be altogether holy then. Love may be a principle here, but

there it may be a passion. No longer from a sense of duty, but from irresistible impulses of delight and adoration.

Probably the greatest affection possible to human life, will not be known until we see Christ in His glory. Then we shall know what it is to love. He will inspire us with the highest passion of which the finite mind is capable. We shall love as much as it is possible for created souls to love. And we shall love thus forever. In Ezekiel's vision, the cherubim who ministered before the Son of God "ran and returned as the appearance of a flash of lightning." (Ezek. 1; 14). This is partly expressive of their executiveness; but perhaps also partly indicative of the attractiveness of Christ; the ineffable beauty, magnetism, and loveliness, which made them, when absent, hasten to seek again His presence. And as many brooks are merged at last in the glory of the sea, so doubtless all other loves shall somehow seem to be but preparatory to and promotive of this love for Christ.

And our ability to love shall grow and grow forever. The heart shall have unlimited development in the power of loving. Its ranges of affection shall forevermore increase. There shall be vast depths of feeling, tremendous heights, and wonderful outgoings. These shall become more and more like those in the heart of God. Our ability to take delight in love, with all its power,

revelations, and inspirations, must forevermore wax mightier. Think of the pleasure God takes in loving! But our pleasure may approximate to His. And we shall be happier in our love for Him than in all other loves.

As our love for one another, and our love for Father, Son, and Spirit, grows more and more intense and joyous, it shall be more and more like the eternal, indestructible, infinite affection among the three Persons in the Godhead. For there is the ideal relation, perfect in harmony, in love, and in delight. The Sacred Three love one another with the highest and most perfect love conceivable by minds human or divine. And they love thus forever. But our love must reflect something of that which exists in the holy, loving, and blended Three.

PART SECOND

As an intelligent believer advances in his Christian career, his thoughts turn more and more upon what is to develope in that larger existence beyond the grave. We contemplate with increasing interest its approaching social intercourse; its companionships with one another, and with God. And, regarding this subject, the Bible reveals some things in a very plain way.

But the suggestiveness of inspiration concerning our heavenly existence is by no means limited to those more obvious doctrines about which the leading sects of the Christian world are generally agreed. There are in Scripture other things which have not yet been generally interpreted as throwing any special light upon our prospects and activities in the celestial state; yet which, as we believe, are strikingly significant regarding them; their import most profound and fascinating. So we will now study

THE BIBLICAL TEACHING THAT THE CHILDREN OF GOD ARE TO INHERIT ALL HIS ILLIMITABLE EMPIRES; OR, THE TRANSCENDENT PHYSICAL POWERS, PRIVILEGES, AND POSSIBILITIES OF THE COMING LIFE.

CHAPTER V

THE SCENE OF OUR FUTURE EXISTENCE CANNOT BE RESTRICTED TO THE CITY OF GOD

Earth is God's foot-stool. Heaven is His throne. (Is. 66; 1. Acts 7; 49). But His kingdom is the universe. And to this there is no limit.

The reasoning of the ancient Lucretius that space is infinite, would seem to be conclusive. He argues thus. Either space is infinite, or it is finite. Conceive it to be finite. At any point upon its bound, suppose a man standing with bow and arrow in his hand, and trying to shoot an arrow beyond the frontiers of space. If the arrow goes beyond, there's space beyond. We have not yet reached the bound. If the arrow does not go beyond the limit, then something impedes it. That something occupies space. So still we have not reached the bound. And, wherever space may be imagined to have a limit, there, by that bow-and-arrow argument, it may be shown that no bound of space has yet been reached. Therefore space is infinite.

It is impossible even to conceive of a limit to

space in any direction whatever. The idea is unthinkable. For, in every attempt even to imagine such limitation, the mind is forced immediately to admit that, outside the imagined limit, there must be more space.

And the Scriptures seem indirectly to confirm the conclusion of Lucretius. "Thus saith the Lord, if Heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. 31; 37). What strong emphasis, in the double attestation with—"Thus saith the Lord!" The foundations of the earth are the hosts of stars, which, by the bands of gravitation, hold earth along its course. But, all through the Bible, it is plainly taught that God never will cast off all the seed of Israel. Hence the inference is that we never can search out all the armies of the stars; and that Heaven above never can be measured.

We do not affirm that, throughout all this unthinkable extent, there is an organized cosmos; such as we see about us. Of that we do not know. But, so far as human ken has been able to explore, that organized universe extends. And the space in which it exists, can never meet a limit. Could we fly with the speed of the lightning throughout eternity, we should traverse but a portion of God's empire; we should find no bound to space.

Casually taking from the table of a scholar a

recent publication, we read as follows:—"The stars have unfolded their secret majesty. And, instead of proving to be tiny balls of light, have been resolved into galaxies of ordered worlds, in the midst of which our immense solar system is lost like a dew-drop on a landscape. Every step forward in astronomical science has increased this sense of amplitude, till the human imagination is quite powerless to take it in. If we think we have mastered the idea, it is only because we have practically ceased to think about it. Beyond the utmost reach of our imaginative grasp, this vista of the physical universe stretches out on all hands, and when we have allowed our minds to fly out along the pathways which lie open to our inspection every starry night, till we can do no more, we are oppressed by the thought that, even then, we have scarcely begun to realize the scope of the stupendous vision. This enlargement of the old parochial astronomy into the splendid outlook of the present day, has had a serious effect on religious thought, by emphasizing the limitation of our earthly habitation, and has brought home to the human soul a crushing sense of its insignificance." To the above description, there are many others similar. But they all fall short. For space is infinite. And wherever space is, there is God.

Now, through how much of this world of space will we be allowed to move, in our communion with God and with one another?

The Bible seems to indicate that there is a place in which God specially manifests himself. And this men call Heaven. We reverently accept and cherish the orthodox view of Heaven, in all its fullness. We believe it is based upon indisputable utterances of the Word.

But is our coming life to be limited to that one special place? Or to any special sphere? Would that satisfy us? You answer, "Did not the Psalmist say, 'I shall be satisfied, when I awaken with thy likeness?'" (Ps. 17; 15). Yes. Satisfied spiritually. There shall be holiness somewhat like that of God. And this shall in a measure satisfy. But we are intellectual. And we must have intelligence more like His, to satisfy the soul. Is He satisfied with any city, even the New Jerusalem? Is the range of His thought and action confined to this? Then, with profound reverence we say it, in time even the New Jerusalem must fail to satisfy the intellectual longings of glorified saints. Their thoughts must go out in an effort to follow the thoughts and activities of God. If we were *confined* to a paradise here, or on any one sphere elsewhere, there by and by must come a sense of everlasting restriction and repression.

From such a conception of Heaven, the heart revolts, the intellect forever struggles to break away. We should be like prisoners upon some rock amid the seas, which the ships pass by, but come not nigh; while along the horizon are seen

summits of mountains upon continents which must be by us forever unexplored.

Though the Hebrews possessed Jerusalem and other cities, in the land of promise, they were not obliged to stay therein, but could go forth to the entire country round, or even to foreign lands. And the Biblical description of the heavenly city by no means precludes the idea that the citizens thereof may go out at will. "The gates thereof shall not be shut at all by day; for there shall be no night there." (Rev. 21; 25). While the nations of the redeemed go in, it is nowhere taught that they never can go out.

Through the endless aeons of the future, as we look upon yon starry hosts, see them in glorious play, ablaze with evidences of intelligence and power, is any fuller knowledge of them to be forever beyond our reach? Is our eternity to be passed on one single spot, with privileges curtailed forever? Is that state to be a hopeless confinement? Is glorified man to be like an insect endowed with immortal life, but required to spend it on a grain of sand suspended in mid air, in everlasting isolation? No.

To assume that the New Jerusalem is a city alone, with no outlying background of country, no forests, fields, or hills, which we may visit; seems quite incongruous. Indeed such an idea is almost unthinkable.

Heaven is not a limited sphere, on which our

lives must end; and by which all their possibilities are measured. It is but the place where they begin. It is the centre whence they spring. It is the metropolis from which we are to journey toward every quarter. We believe there is no portion of the universe which the child of God may not explore. In every kingdom of space, as far as God himself can go, so far may His children fly.

There are many respects in which the privilege of roaming through the cosmos, would yield peace, pleasure, and profit, to immortal man. So we now will note

SOME REASONS WHY WE MUST DESIRE TO RANGE THROUGHOUT THE UNIVERSE.

1. Consider merely man's love for beauty—his æsthetic instincts, which are a fundamental element in the human soul.

For instance, observe the vegetable kingdom, and the things connected with it. You have viewed the stately grandeur of the giant Sequoias in the Mariposa Forest, their majestic heights rising three hundred feet in air. You perchance have looked upon Orizaba with its coffee groves, its orange and banana trees, so many flowers, so many fruits. What a startling variety and profusion! In the breast of him who beholds them for the first time, they cause an indescribable thrill.

Above that Mexican land, you perhaps have

climbed some height like Popocatapetl. Have beheld thence a sunrise which pen and pencil together could not portray. And, as the great volcanoes, Istaccihuatl, Orizaba, and Malinchi, came out in splendour upon the horizon; you saw the setting which God gave those preceding pictures of tropical luxuriance. And, if there are other such flowers, fruits, forests, and scenes in other worlds, your eyes would fain behold them.

You have seen in animated nature the flash of the trout, the grace of the deer, the variegated beauty of flying fowl, the mighty movement of leviathan.

You have looked upon inorganic things; as the sea, its wreathed smiles, its wrath of storms—when the sun fled far away, nor dared to show his face. You have wandered in the National Park of Wyoming. Watched the dance and play of its geysers, small and great; its bubbling cauldrons of color, fitly called "the paint pots," in which the Almighty shows the processes of mixing the tints and hues which are so striking there. You have studied its unique marvels, unparalleled in any other portion of the globe. While the Teton Mountains rise like spectral forms upon the far horizon. You hear the foreign traveller, who has been there many times, say that with each visit the interest rather grows than wanes.

You coast along the Alaskan straits, channels, bays, and sounds, in the shadow of Alaska's

forest-mantled hills. Look upon the Muir Glacier. Hear the crash and boom of its ever-moving ice fields; as, through a stream a thousand feet in depth, and a mile in width, they pour their masses into Glacier Bay. Over that frozen Niagara of the North, you see the icebergs plunge and tumble, and dive and wallow; till, at their tempesting of the waters, your steamer, a quarter of a mile away, is tossing like a leaf. While, above the scene, Mounts Perouse and Crillon shoot up over 15,000 feet in air.

You have witnessed the glories of the Aurora on an Arctic night, as the Northern Lights shine and play with magnificence surpassing any ever wrought by man. Now purest white, then all colours of the rainbow. Next a corona all ablaze with splendour. Sometimes a mountain of effulgence. Then from one side great auroral flushes, like mighty armies, sweep across the sky to beat upon that mountain's crests. Then from the other side they come. Your shadow thrown now toward the left, now toward the right.

Sometimes a wonderful canopy is hung across the zenith. From it shoot down columns, iris-coloured, which seem to rest upon the snowy waste around you, or on far-distant shores. Says another, "Often have I seen a cloud of light flash swiftly across these ever-changing bars, with a resemblance so natural to that of a hand across the strings of a harp, that I have suddenly stopped

to listen * * * amid the death-like silence."* You feel that, despite the bitter cold, you must reverently uncover. And this changing kaleidoscopic display continues all night long.

Each landscape has a beauty of its own. You can hardly tell whether tropical. temperate, or Arctic scenery is most wonderful and amazing.

But have you seen all that God can do in producing beauty of flora and fauna, of garden and of wild wood, of main and of mountain, as He exhibits His love for the beautiful? Have you seen all that you desire to see?

Even in the space of an ordinary life here, there often comes a time when some busy traveller has beheld about all there is on earth that is worth visiting. How irksome would be the thought of spending eternity on this globe, or on any other single sphere! For there would dawn a day when we would have explored every nook and corner of it. And there would be scarce any possibility of discovering new beauties.

Does the artist feel that, having looked upon one or two masterpieces, he can be therewith content, desiring nothing more? Why then must the æsthetic soul, filled with a greater love for beauty, now that soul has been redeemed, be forever limited to the beauties of a single world?

2. Next consider what is higher and more im-

* Dr. Egerton R. Young, "Indian Wigwams and Camp-Fires," Introduction.

portunate—thirst for knowledge of a scientific sort.

In the mineral kingdom, with all that it may reveal. So in the vegetable kingdom, past and present. Is the botanist satisfied to examine two or three species of fossil plants, when there are about 10,000 in all? Two or three specimens of flowers now growing; when there are upon earth about 400,000, (a) of which less than 200,000 have been described? (b) Does he desire no further exhibition of God's creative power in vegetation?

But are we to believe that the 10,000 species of plants of the palaeozoic ages, and the 400,000 species now actually living, are all that God could ever make?

And can the botanist be content forever with these species here upon the globe, when there may be uncounted numbers of other forms of vegetable life throughout God's universe?

Is the naturalist satisfied with examining four or five rudimentary species of animal structure, while the great animal kingdom is to him unknown? He desires to know it all. And are we to suppose the 50,000 species of fossil creatures, and the 350,000 species of animals at present living, (c) are all God has ever made? Not to mention the 3,000 species of fossil insects; the 200,000-

(a) Succordo. Quoted by Charles E. Bessey, in Johnson's Cyclopedia, Vol. VIII, page 454. 1896.

(b) Lester F. Ward. In Johnson's Cyclopedia, Vol. VIII, page 454. 1896.

(c) International Cyclopedia. Vol. IV, page 699. 1903.

300,000 species of insects known to be now living, and the total of 1,000,000 species believed to be in existence. (d). Are we to be limited to what there may be of animal life on a single sphere, and not permitted to study what God may have created elsewhere? Especially when, in the material universe, the most amazing evidences and illustrations of design, of adaptation of means to ends, of which we have any knowledge, are believed to be found in the animal world?

Or remember that crowning science—theology, so far as it is taught in nature. Everywhere about us are proofs of a divine presence. Three things are necessary to constitute personality: mind, will, and heart. When these three are found combined, there is a person.

In the countless amazing evidences of wisdom, far-sighted purpose, wonderful comprehensiveness of relations and correlations, displayed on every hand, we see intelligence—an Infinite Mind.

In the code upon code of laws in nature, ruling every known thing, organic and inorganic, from the polyp to the archangel, the atom to the planet, unchangeable and forever operative, we see the outworking of constant and mighty volitions—an Infinite Will.

So the divine love is variously and forever shown. In the adaptation of the structure of each and every animal to the climate and conditions

(d) Alpheus S. Packard. In Encyclopedia Americana. Vol. IX. Article Insects. 1904.

under which that animal must live. In the vision, hearing, and other senses; the means for locomotion, for defense, and for attack, given to different creatures. In the fact, said to be established, that science has never yet discovered anywhere an organ whose object is to cause pain merely for the sake of pain. In the provision of proper food for each and every species of living things, animalcule, fish, beast, bird, and man.

In the instinct within each individual, at all of a high order, which inspires every possible effort at self-preservation, and at self-protection when assaulted. That guides the antelope across the desert to the unfailing springs or water. That teaches the migratory birds to fly. Here is the love of a Creator, manifested in that impulse which leads each creature to love itself.

In those loves and attachments which tend to perpetuation of the different species of animals. Those natural propensions which direct in selection of hiding places; in holes and burrows, in tree-tops and cliffs; where there will be security. Which teaches the construction of nests and homes, as so strikingly shown in the bee and the beaver. Which develops in so many cases such benignant results. In the parental attachment which leads animals to protect their offspring. The cunning with which the partridge feigns a broken wing, to divert attention from her chicks. The ferocity of the she-bear for her whelps. Here is

the love of a Creator shown in that instinct which makes the creature love its young. We may generalize in the words of Goethe: "There is in the curious and kindly operations of animal instincts something which, whosoever studies and does not believe in God, will not be aided by Moses and the prophets. In these instincts I perceive what I call the omnipresence of the Deity, who has everywhere spread and implanted a portion of his endless love, and has intimated, even in the brute, as a germ, those qualities which blossom to perfection in the noblest forms of man."

In the human family, consider how many loves there are; how strong they are; those of parent for child, and of child for parent; those between sisters and brothers; those between friend and friend, between husband and wife; those for one's country, etc. And the loves in the human heart are evidences unmistakable of the love of God. All these affections in our nature were caused by God Himself, for the happiness of mankind; and are proofs that God is loving.

The tremendous adjustments of the greatest things, the mightiest forces in nature, so as to protect, favor, and cherish all God's creatures; as the alternation of night with day, to give them needed rest; the succession of the seasons, to bring supplies in the grasses, leaves, berries, grains, and fruits; and the maintenance of earth in its orbit by the attraction of far-off worlds.

Through all these things are materialized and manifested love and tenderness toward sentient creatures. There is everywhere—an Infinite Heart. Throughout nature, we see the presence, power and play of Infinite Mind, Infinite Will, and Infinite Heart. So there must be an Infinite Person.

But any assertion that we have measured, even approximately, the extent of his achievements and resources in creation, would be like that of a coral insect which, from its cell in some corner of a South Sea reef, should philosophize and say, "There are coral insects, mosses, and small fish. No other material things worth studying. I understand it all. Praise the Lord. Amen."

On the contrary, of God's works, whether in matter or in mind, how little we know! Instead of fathoming the great mysteries of the universe, we have been but discovering more and more their overwhelming intricacies and complications.

A professor of philosophy at Berlin shall state the case. And he is a believer in Christianity. Says Paulsen,* "Forsooth, we must confess that, remarkable though the progress of science has been during the last few centuries, it has utterly failed to solve the great riddle of existence. Indeed, the mystery seems to have deepened and to have grown more wonderful. The more we study the universe, the more immeasurable seem its

* "Ethics," page 431.

depths, the more inexhaustible the variety and wealth of its forms. How simple and intelligible was the world of Aristotle and St. Thomas; into what inconceivable abysses astronomy and physics have since led us! The billions of miles, years and vibrations, with which these sciences reckon, carry imagination to the dizzy edge of infinity. With what profound secrets of organization, development, and existence biology sees herself confronted, now that she has learned to manipulate the microscope * * ! So far is science from having transformed the world into a simple problem of arithmetic! Science does not carry the thinking man to the end of things, she merely gives him an inkling of the illimitableness of the universe. She arouses in those who serve her with a pure heart, not pride, but feelings of deep humility and insignificance. These are the feelings which inspired Kant and Newton."

On some of the planets nearest to the earth, astronomy indicates that the conditions as to air and water are quite different from those on the globe. Of the great planets beyond those on our system, Professor Simon Newcomb says, "We cannot decide whether they are fitted to be the abode of intelligent beings. That these great planets are all uninhabited, no one would venture to assert. But the astronomer has to confess that he can learn nothing on the subject, and that any

one can form a conclusion as well as he can." (a).

Laplace reasoned with somewhat greater confidence. He said, (b) "As the sun, through the beneficent effect of its heat and light, causes the earth to be covered with animals and plants, we judge by analogy that similar effects are produced on other planets; for it would not be natural to think that matter, whose energy we see developed in so many ways, should be sterile upon other spheres. Jupiter, like the terrestrial globe, has its days, its nights, and its years, and observes finer alterations, which presage very active changes. It would, however, be giving too great an extension to analogy, to conclude therefrom, a similarity between the inhabitants of the planets and those of the earth. Man, who is affected by the temperature in which he lives, or the air he breathes, would be unable, from all indications, to live upon any of the other planets. But must there not be an infinity of organizations in relation to the different constituents of the globes of the universe? If a mere difference in the elements and in the climates causes so great a variety in the terrestrial productions, how much more must those of the other planets and their satellites differ? The most vivid imagination is unable to form an idea of them, but their existence is most probable."

All God's works are inspired commentaries on His inspired Word. How much more may be

(a) Article published in "Youth's Companion," December 11, 1902.
(b) "Essai sur les Probabilities."

found in the universe to illustrate His character, especially His love and affection, as these traits are outlined in His Book? Through those far-off worlds there may be, and doubtless are, multitudes of varied exhibitions of the mercy and tenderness of the Deity. From what we already know of His character, we feel that these things must be there. Creation must overflow therewith. And, though incredible labor has been necessary to acquire what we already know about His works, still such labor must go on.

There are upon this globe so many things of utmost interest! Upon what ground assume that everything else in the boundless universe must be devoid of interest? It is utterly illogical to affirm those distant orbs would not be richly instructive to us. We should hold just the opposite view. The single world we know—our own, is interesting to the last degree. In the absence of strongest proofs to the contrary, we are bound to believe the other worlds in space may be, each in its way, as wonderful as ours.

What would you think of a person who should be delighted beyond measure with one picture by Raphael—the only one he had ever seen; but should assume that all of Raphael's other paintings, which he had not seen, must be productions utterly unworthy? Like him would be the man who should recognize the ever-developing beauties and glories of this earth; but insist that all

other worlds throughout God's boundless realms cannot be worth study.

We know our globe is wonderful in the highest measure. By analogy, we are constrained to hold the other spheres that fly through space are alike marvellous in their revelations of their Maker. Even if some have no atmosphere at all, and others, atmospheres and climates entirely different from our own, they may still be as wonderful as ours, or more so. If there are such disclosures of God here, doubtless there may be equal or greater ones elsewhere. Were those orbs made by God; and do they not exhibit amazing calculation, creative skill, divine genius, and infinite resources? Analogy indicates they do. Science indicates they do. So does Scripture. "The heavens declare the glory of God; and the firmament showeth his handiwork."

Through the long centuries men have been continually discovering new facts and principles about this globe; about heat, light, gravitation, electricity, magnetism, and other things pertaining to it. But earth is comparatively so small and unimportant, its annihilation would import to the universe no more than the destruction of a dry leaf would signify to earth itself. Hence any theory that, upon this little planet, God has made a peculiar and concentrated display of His powers in creation and government, which is not paralleled and exhibited elsewhere in the cosmos, is illogical.

We argue that, since this earth, comparatively so unimportant among the celestial bodies, is so wonderful, probably other bodies are still greater in their revelations. But these must display those same traits of the divine character that are seen on earth; and presumably in countless other manifestations. For, far as we are able to compare them with the earth at all, in the things regarding which we can obtain knowledge of them, many of those great orbs far surpass the globe in interest.

We think it was Napier who, to show how much the sun exceeds our globe in size, developed the following illustration. Earth has a diameter of a little less than 8,000 miles. Of course its radius is about 4,000 miles. The moon is a little less than 239,000 miles away. The sun's diameter is about 866,500 miles, about 109½ times as great as earth's. The sun's radius is 433,250 miles. Now suppose our globe to be set in the very centre of the sun. Suppose the moon to be still revolving around it, at the same distance from it as at present—about 239,000 miles. Then, when a person starting from our planet has reached the moon, he has traversed but a little over one-half the distance to the surface of the sun. The distance from the earth to the moon (239,000 miles) is only a little over one-quarter of the diameter of the sun (216,625 miles).

Jupiter is 304 times larger than the earth. "But as Sirius exceeds the sun in mass a score of times,

it may well have planets revolving about it which surpass Jupiter ten-fold in size and splendor. What mighty continents, what boundless seas, what majestic rivers, what lofty mountains—what sublimity of scenery beyond imagination's power to picture, might we not look for upon such worlds!"*

When Herschel, at the Cape of Good Hope, turned his telescope toward the sky, he saw the fixed stars in uncounted multitudes shine like glittering dust against the black background of the universe. But the Danish astronomer, Tycho Brahe, believed that, among those fixed stars so distant, were some so large their circumference would equal the very orbit of earth around the sun. Upon this little earth, science is forever making discoveries that astonish us. Why then think that, on those far-off spheres, which sweep stupendous along the pathways of the ether sea, there are not equally great and striking wonders? If this world can teach us so much about God, we must logically hold that the millions of other and greater worlds can teach us more.

3. We desire to study all of God's creations, that we may have better understanding of the Deity Himself.

For, without knowledge of His works in the material creation, it is simply impossible to real-

(a) "Our Celestial Home." P. 56. Jeremiah G .Porter, A. M., Director of Cincinnati Observatory.

ize much about the greatness of His attributes and activities; e. g., His unspeakable skill and power in adapting means to ends; in making tender and manifold provision for His creatures. His work in creating, upholding, and governing the infinite macrocosm of nature, is one grand display of His own ineffable perfections.

"Sit Jessica, look how the floor of heaven
Is thick inlaid with patines of bright gold.
There is not an orb which thou beholdest,
But in its motion like an angel sings,
Still choiring to the young-eyed cherubim."

But of what does it sing? It sings of God. Does a musician tire of music? After hearing two or three pieces, is his sensitive soul forever satisfied with melody, so that he never desires to hear more? And does a devout theologian ever hear sufficiently that music of the spheres, which sings of the Creator and His attributes? There doubtless are connected with those worlds revelations, not only of the wisdom and power of God; but also of things proving His love, mercy, and compassion, that will delight, astonish and overwhelm us.

In the physical universe, God generally leaves us to explore and discover for ourselves. Genesis did not tell us the creative days were aeons. We had to find that out. The Bible never taught us about heat, light, gravitation, and electricity. We

had to search them out. God disclosed to us by revelation many of those things which we never, by any possibility, could have discovered. But there is little reason to suppose that full knowledge of sciences, philosophy, and natural religion will ever be disclosed to us by revelation. God's character, as indicated in nature, will never be wholly interpreted to us by direct apocalypse. For understanding of it, we must seek, and study; though of course under the guidance of His Spirit. And perchance at times receiving revelations from that Spirit.

But there must come a day when we shall have learned nearly all there is to be learned about this globe, or any one standpoint in the universe. And, after that, eternal tantalization? Eternity—without any possibility of a fresh idea in science, philosophy, or revelations about the Creator? Is a gifted intellect to be best developed by being permitted to read only a primer, while there is forever withheld from him the literature of the universe? All through the cosmos are displays of God's attributes in their various activities. Is it for our best interest to be forevermore excluded from all understanding of them?

On the contrary, does not every instinct of the rational nature constrain us to believe it will be for our highest advantage to explore, investigate, and comprehend, as far as finite minds can do it, the illimitable kingdoms of the Deity? Has it not

been in the highest measure profitable to us, that, in this little world, we have forever been making new and wonderful discoveries? Why then think that we will not further profit by equally great and striking ones on those far-distant spheres? Nay, in all probability, those worlds will teach us incomparably more. If we have been so aided by exploration of this planet, which is but God's footstool, why assume that we shall not be helped and inspired far more by knowing that empyrean full of orbs, which constitutes His throne and His empire? Are they not studies by the divine artist? Laboratories of the first chemist of the cosmos? Cyclopean work-shops of the great master mechanic; the universal and infinite genius—God? And is not He Our Father?

For light upon this subject, there is at present but one authority to which we can have recourse. And that is the Holy Oracles.

If the Bible declared there never can be any such privileges of cosmic exploration, we of course could but accept that teaching, and rest therein. If the Scripture plainly indicated it as God's purpose that, in the other world, men are to be forever confined to some one locality, whether this earth, or any other sphere, with no power, possibility, or hope of ever going beyond its bounds; that teaching would obviously be final. And there would be only one position for us to take—the attitude of humble, cheerful acquiescence. But the

Bible has never so declared. It has taught nothing of the kind. There has been not a single utterance to this effect.

And, since that future destiny is a thing upon which we have staked our all, and is the subject of our most sacred hopes, and most inspired imaginations; it is reasonable to search the Scriptures to see what gleams may come from them of light upon these matters.

CHAPTER VI

THE FUTURE LIFE IMPLIES BOTH A STATE OF BLESSEDNESS, AND THE AMPLEST PHYSICAL RANGE FOR THE BLESSED. ANGELIC BEINGS HAVE THE POWER OF CELESTIAL FLIGHT.

According to the Bible, Heaven implies two things:

I. A State of Blessedness.

II. A Place wherein God Specially Reveals Himself—the Local Paradise.

I. THE STATE OF BLESSEDNESS.

This state, as we believe, is to be enjoyed wherever we are, in that coming world. And the most wonderful thing about the future will be its spiritual blessings. For these are higher than any merely material blessedness can be. We do not attempt to discuss or enumerate them all. But, among them, will be the emancipation and development of intellect, feelings, and will. We believe these are to be, as nearly as possible, like the intellect, feelings, and will, of the glorified man Jesus, i. e., the human soul of Christ.

But ignorance is no aid to piety. Its influence is not benignant on the promotion of spiritual life. The man who has read but a few verses of the Bible, cannot understand, obey, love and enjoy, so well as he who has studied the entire book. The latter is prepared for higher service, and higher enjoyment. But knowledge of material things also facilitates spiritual growth. Gives deeper, broader, truer ideas of God's wisdom, power, providence, and everything pertaining to the divine character. A person of limited intelligence can have but a limited knowledge of God. And he cannot reach the highest degree of spirituality. A profound acquaintance with God's works will assist a man to attain the higher grades of holiness. He can better appreciate the divine ways and the principles upon which God operates and governs.

Other things being equal, the mind which has studied only a blade of grass, cannot understand, honour, and enjoy God, as can one who knows all that can be known about flower, fruit and forest; about insect, bird, and beast; the whole vegetable kingdom and the whole animal kingdom; also about that part of God's great empire, which is called inorganic nature.

So a spirit who knows only what God has revealed in one corner of His universe, can, by no possibility, stand so high in spirituality, and be so well prepared to glorify God, as he who understands more fully what is taught by the universe at

large. Therefore, without attempting to discuss everything about this future state of blessedness, we specify the purpose of our present investigation by stating this fact, that, *other things being equal, spirituality is conditioned upon knowledge; must increase with knowledge; and be promoted by it.*

And here perchance objection may be made that, as to obtaining knowledge of God's great empire, there is nothing in the human constitution which even suggests the possibility of such journeyings as would be requisite, in order to reach those remoter portions of His universe. Even were the privilege apparently within our reach, we have no power to use it. The answer to this will naturally follow the subject which we next take up; namely,

II. THE LOCAL PARADISE.

There is a place which we call Heaven. About this, some points have been already studied. We believe it is beyond description. It is entirely erroneous to suppose that our views would, in the least, minimize or disparage the popular conception. They move on exactly the opposite line. They enhance the accepted doctrine.

The familiar view of evangelical believers limits the sphere of the future life largely to a city. But the Bible, in its profoundest meaning, does not teach that the scene of that life is confined to a city, or limited to any one place or world.

A city we hold there unquestionably is. And some believe the site of that city will be the earth purified. But consider. All who die during infancy are saved. And over one-half the race die in infancy. It is estimated that on the globe there are at present at least 1,500,000,000 souls. But, of this generation, more died during infancy than are now living. Therefore, more than 1,500,000,000 died in infancy and were saved. There are on earth about 400,000,000 nominal Christians. And suppose that, of these, 250,000,000 are redeemed. There will be saved, of this generation alone, one and three-quarter billions of souls (1,750,000,000). But, of the last generation, there were almost as many ransomed as will be saved from this. From the next generation, probably there will be more saved than from this. So, from these three generations, there will be about five and one-quarter billions of souls redeemed (5,250,000,000). Here, from only three generations, are three and one-half times the present population of the globe. Now add the billions of the redeemed from all the ages that have past; and the billions from those yet to come. And we see how unsatisfactory and untenable is the idea that all these billions are to dwell forever here on the earth as their perpetual abiding place. And even the above computation does not take into account the hosts of angels, "an innumerable company" (Hebrews 12; 22), sons of God, who were in existence before man was made,

and must congregate in Heaven as God's Capital.

All evangelical theology concedes that the glorified shall enjoy an eternity of happiness and a local Heaven.

III. BUT THE BIBLE TEACHES THAT THE SAINTS SHALL ALSO ENJOY THE INFINITY OF SPACE.

The Jews on earth possessed Jerusalem. But with this went also the land of Canaan. And, even in Scripture, Jerusalem sometimes signified, not only the city, but the country in which that city was the Capital; the entire Jewish state and power. For instance (Ps. 102; 21), "to declare the name of the Lord in Sion, and his praise in Jerusalem," i. e., in the Holy Land. (Is. 24; 23), "The Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously," i. e., throughout the land. (Zech. 14; 10), "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication," i. e., upon the whole nation. (Zech. 13; 1). "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem," etc., i. e., to the entire people.

So, the New Jerusalem, in Scripture, means not only the heavenly city, but the boundless regions which sweep away beyond it in every direction. It stands for these—the entire universe. Hence, while the scene of the future life is sometimes

spoken of merely as a city, it is also designated by words which very properly suggest much more extended areas. It is called "the country," and "the kingdom."

"For they that say such things declare plainly that they seek a country, * * but now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." (Heb. 11; 14-16). This "city" is in that "country." Again. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect." (Heb. 12; 22-23). But the earthly Jerusalem was situated in the earthly Canaan. It was the capital of the country. So, by analogy, we expect the heavenly Jerusalem to be situated in a country which extends far away from the city's gates. Verse 28 shows this to be the case. "Wherefore we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." It is "a kingdom which cannot be moved." Well may it be so called. For it is the illimitable kingdom of God Himself.

The Bible, in many familiar passages, speaks of Christ as coming from Heaven, and returning

thither again. He says of Himself, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven." (Jno. 3; 13). "I came down from heaven, not to do mine own will." (John 6; 38). "What and if ye shall see the Son of man ascend up where he was before?" (John 6; 62). "The second man is the Lord from heaven." (I. Cor. 15; 47).

Now the exact location of Heaven is, in any case, comparatively unimportant. Because there are myriads of spheres, on any one of which it may have its place. But one thing the Scriptures make unmistakably plain. Heaven is far removed from earth. On whatever one it is, among the millions of starry worlds, the local Heaven is immensely distant from this globe of ours. The Old Testament indicates the great distance of Heaven from earth. "The Lord hath prepared his throne in the heavens." (Ps. 103; 19). But, upon that throne, Christ is to sit. "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off." (Is. 33; 17). Says the apostle, "He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. 4; 10). Here is a declaration that Christ's present abode is far away—"far above all heavens." And the apostle continues in Hebrews, "For such an high priest became us, who is holy,

harmless, undefiled, separate from sinners, and made *higher than the heavens.*" (Chap. 7; 26).

In all references to Heaven, it is understood that the distance to it is great. In the light of the above passages, we must interpret all others. "And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things." (Acts 3; 20-21). "When he ascended up on high, he led captivity captive." (Ps. 68; 18. Eph. 4; 8). "According to the working of his mighty power, which wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." (Eph. 1; 19-20). "Who has gone into heaven, and is on the right hand of God." (I. Peter 3; 22). "On the right hand of the majesty on high." (Heb. 1; 3). "Now of the things which we have spoken, this is the sum; we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." (Heb. 8; 1). "Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession." (Heb. 4; 14). "Knowing that your Master also is in heaven." (Eph. 6; 9. Col. 4; 1). "Waiting for his son from heaven." (I. Thess. 1; 10). "The Lord himself shall descend from heaven." (I. Thess. 4; 16). "The Lord Jesus shall be revealed from heaven." (II. Thess. 1; 7).

The *New Testament Parables* bring out the same idea.

Of course in all these parables which we here quote, the person who goes into the far country stands for Christ, who will ascend to His throne, but finally return to reckon with his servants upon earth. The country to which He goes is Heaven, whose distance is unmistakably indicated. "The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods." * * * "After a long time the Lord of those servants cometh and reckoneth with them." (Matt. 25; 14, 19). "He said, therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19; 12). "A certain man planted a vineyard; * * * * and let it out to husbandmen, and went into a far country." (Mark 12; 1). "For the Son of man is as a man taking a far journey," etc. (Mark 13; 34).

The *New Testament Visions* indicate that Heaven is far distant from earth.

When Paul had his revelations of this heavenly life, and "things which it is not lawful to utter," he describes himself as "caught up to the third heaven." (II. Cor. 12; 2). And the meaning of this language is unmistakable. For the Hebrews

recognize three heavens. (1) The atmosphere, in which birds fly, winds blow, and showers form. (2) The firmament, wherein the stars appear. But "the third heaven" was "the highest heaven." This they deemed a sacred mansion of light and glory, where dwelt the angels, and saints, and Christ. Paul, therefore, represents Heaven as far away.

In the light of this, we must interpret the other visions of Heaven. For instance, "Stephen looked up steadfastly into heaven; and saw Jesus standing on the right hand of God." (Acts 7; 55). John says, "A throne was set in heaven, and one sat on the throne." (Rev. 4; 2). And he represents the New Jerusalem as coming down from God out of heaven. (Rev. 21; 10).

The poetical description of the locality of that celestial city, fascinates the ears of childhood. And to the sober study of manhood, it is still commended as correct.

"There's a land far away, mid the stars, we are told;
Where they know not the sorrows of time.
Where the way-weary traveller reaches his goal,
And life is a treasure sublime."

Dr. Thomas Dick dreamed that the throne of Christ was the centre around which the universe revolved. Surely it is the dynamic centre of the cosmos—the centre of control. Quite likely we

by and by shall find that mighty orb, though immeasurably remote among the stars, was nevertheless within full sight of earth. The astronomers searched it with their telescopes, but they knew it not. Yet there it was upon the fields of night, a fixed and majestic world, radiantly shining right before our eyes through all our earthly pilgrimage; sweeping in full view of the Church of God, through all the ages of their history. And those who have reached it, know full well that this earth is our temporary home; and point out to one another this little orb whereon we for a season dwell.

Now we will answer the objection that it would be impossible to reach those far-off realms. For the Bible teaches that we shall have powers adequate to such celestial journeyings. All finite heavenly creatures are possessed of these endowments.

ANGELIC BEINGS HAVE THIS POWER OF CELESTIAL FLIGHT.

They are represented as using means of locomotion which at present we do not possess. All through the Bible, they appear as coming from Heaven to earth, and returning to Heaven again. This truth, that there are superior beings, who have superhuman power of traversing space, is one of the first things taught in Scripture. Abra-

ham stretched forth his hand, and took the knife to slay his son. "And the angel of the Lord called unto him *out of heaven*, and said, Abraham, Abraham; and he said, Here am I." (Gen. 22; 11). Then (v. 15) we read, "And the angel of the Lord called unto Abraham *out of heaven* the second time." Here was a person above the earth, with power of moving through the air. When the angel had come to announce that Manoah should have a son named Samson, and Manoah had sacrificed a kid unto the Lord, the angel "did wonderously; * * * For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." (Judges 13; 20). He had a power of motion through space above any such ability possessed by man. Again. "God sent an angel unto Jerusalem to destroy it; * * and David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem." (I. Chron. 21; 16). Here was indicated a superhuman power of resting in space, such as might be expected to accompany the power of moving through it.

After Elijah had gone up in his chariot of flame, when Elisha was in Dothan, and the Syrian horsemen and chariots came by night, and encompassed the city about; Elisha's servant saw the beleaguering hosts and was afraid. "And Elisha * * said,

Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." (II. Kings 6; 17). Here the same idea of superhuman powers appears in a more striking form. Here was a vision as of many horses and chariots of fire, like the celestial equipage which had taken Elijah to the skies.

There seems to be an allusion to this passage in Psalm 68; 17. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." This verse is understood by many as an allusion which explains the chariots of fire which the young man saw.

When David, about 1047 B. C., asked God whether he should go against the Philistines, God answered, "Turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle, for God is gone forth before thee to smite the host of the Philistines." Revised Version reads, "When thou hearest the sound of marching in the tops of the mulberry trees." (I. Chron. 14; 14-15). The sound of going or marching is understood to refer to the movement of the armies of God. Here seem to be Scriptural representations of multitudes of beings,

who have power of motion through the air, and through space; powers of locomotion far superior to those of men.

There is a popular conception which represents angels as having wings. Lotze says in the Microcosmus, there is no reason to believe in the existence of any celestial intelligences having wings. But the popular notion is entirely in accordance with many passages of Scripture. Though the Bible does not indicate that any human beings, in their future state, will have wings, it certainly does often represent the angels as winged; whether the wings be literal or symbolical, the latter being unquestionably the case. For instance, in God's command to Moses about the construction of the ark of the covenant, with the mercy seat. (Ex. 25; 18-22).

18. "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat.

19. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof.

20. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

21. And thou shalt put the mercy seat above

upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

22. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

About the cherubim, "It is remarkable that, with such precise directions as to their position, attitude, and material, nothing save that they were winged, is said concerning their shape." (Smith's Bible Dictionary. Article "Cherub.")

These instructions were fulfilled by Moses. (Exodus 37; 6-9).

6. "And he made a mercy seat of pure gold; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7. And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat.

8. One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof.

9. And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to another; even to the mercy seatward were the faces of the cherubims."

Thus the cherubims were represented as shadowing the mercy seat with their wings.

This was about 1491 before Christ.

As Israel, with toilsome tread, proceeded on their desert march, there before them, in the tabernacle, over the mercy seat, were the cherubim shadowing with wings. These continually reminded the Hebrews that there were other beings of a loftier order than themselves, who needed not to walk with weary feet; but had far higher powers of locomotion. For, with tireless flight, they could move swiftly through the skies.

It was from this mercy seat, and from between these cherubim, that God, according to His promise, was to meet Moses, and commune with him. (Num. 7; 89). This was the one spot, whence for forty years, as it is understood, God specially talked with Moses. It was there in the presence of the cherubim. And this was to teach the Hebrews forever that there were beings with endowments above their own, who were not limited to earth, but could fly 'twixt earth and the distant heaven. Exalted creatures such as these, God had for messengers and ministers.

Nearly 500 years later (1005 B. C.), when the temple was built, these holy figures were there upon the ark. When Solomon reared the temple, he prepared with it the oracle, "to set there the ark of the covenant of the Lord." And above the ark, he made larger cherubim than those two

which have been described. (I. Kings 6; 23-28). "Within the oracle he made two cherubims of olive tree, each ten cubits high.*

24. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

25. And the other cherub was ten cubits: both the cherubims were of one measure and one size.

26. The height of the one cherub was ten cubits, and so was it of the other cherub.

27. And he set the cherubims within the inner house; and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other touched the other wall; and their wings touched one another in the midst of the house." Compare also II. Chronicles 3; 10-12.

And when King Solomon, and the elders bore the ark to the temple to the most holy place, "the priests brought in the ark of the covenant * * * to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. (I. Kings 8; 6-7).

And here it stood for generations.

About 758 before Christ, a parallel representa-

* A cubit was about 18-22 inches.

tion is given by Isaiah. "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." (Is. 6; 1-2). The prophet continues, "Then flew one of the seraphims unto me." (Is. 6; 6). Here was a seraph represented as flying.

Later, about 594 B. C., a corresponding picture is given by Ezekiel. "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight." (Ezekiel 10; 18-19).

In Ezekiel I. the cherubim are represented as having four wings. This number apparently was to indicate their ability to move with instant rapidity in any direction without turning. In this vision the cherubim had other striking characteristics. Though there are reasons for believing that this appearance which the prophet saw was only symbolic.

The holy angelic beings are sometimes referred to as pure spirits. As such, they can no more be portrayed by picture or physical form than can the Holy Ghost. They sometimes appear clothed with flesh and blood. As if they had taken human bodies; as Christ did occasionally in the Old Testament, and permanently in the New. They some-

times are described as having wings, as having hands under their wings, as being full of eyes, as having each the head of an ox, of a lion, of an eagle, as well as that of a man, etc. (Thus in Ezekiel I., and Rev. 4). These latter representations and visions of them are all apparently symbolic; designed to give, in figurative terms, clearer and more striking conceptions than could be expressed in literal way, of their nature and activities, their wonderful knowledge, courage, keenness of vision, power of sustained effort, celerity of motion, etc.

But God is repeatedly spoken of as He that "dwelleth between the cherubims." For instance, "The Lord of hosts that dwelleth between the cherubims." (II. Sam. 6; 2). He is addressed as "God, which dwelleth between the cherubims." (II. Kings 19; 15). Such lofty intelligences as the cherubim are forever present to do his bidding; and they move wherever throughout His empire He may send them.

The familiar custom of representing the angels with wings, has a Scriptural warrant. And the question whether this Biblical representation of them is designed to be literal or symbolical, is for us unimportant. For, in either case, it certainly meant to indicate that they had power of aerial flight and rapid motion. When Nebuchadnezzar said, "I saw in the visions of my head upon my bed, and behold a watcher and an holy one come *down from heaven*," obviously he referred to mo-

tion of this character.

In Luke 1; 19, Gabriel says, "I am Gabriel, that stand in the presence of God;" thus indicating that his habitual place is there in heaven before the throne. But, in the third year of the reign of King Belshazzar (about 553 before Christ), he came down to Daniel. And the prophet says (Dan. 8; 2), "I saw in a vision, and I was by the river of Ulai." Here follows a description of the vision. "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." (Chap. 8; 16). Then Daniel was awakened by Gabriel. "Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright." (Chap. 8; 18). Then Gabriel interpreted the vision. And "I Daniel fainted, and was sick certain days."

About fifteen years later, in the year 538 B. C., in the first year of Darius, while Daniel was in prayer, Gabriel came to the prophet again. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to *fly swiftly*, touched me about the time of the evening oblation." He apparently had just come from Heaven; and was made to fly swiftly, to announce when the Messiah should appear.

Then, about 532 years later, he appeared to Zacharias, to announce to him the prospective birth

of John. And he said, "I am Gabriel that stand in the presence of God, and am sent to speak unto thee, and to shew thee these glad tidings." (Luke 1; 19). The language indicates that again he has just come from the presence of God in Heaven.

And, about six months later (v. 26), "The angel Gabriel was sent *from God*" to Mary to announce the coming birth of Christ. The language here indicates that he has just come from God again. Thus Gabriel is represented as going to and fro between Heaven and earth.

Of course other angels may have this same power. Thus, in Luke 22; 43, we read "There appeared an angel *from heaven* strengthening him." And in Matt. 28; 2, "There was a great earthquake, for the angel of God *descended from heaven*, and came and rolled back the stone * * and sat upon it."

Again, "And I saw another mighty angel" (Revised Version, "strong angel") come *down from heaven*, clothed with a cloud, and a rainbow was upon his head, * * * * and his feet as pillars of fire." (Rev. 10; 1). After these things, I saw another angel *come down from heaven*, having great power, and the earth was lightened with his glory." (Rev. 18; 1). "And I saw an angel *come down from heaven*, having the key of the bottomless pit." (Rev. 20; 1). Here are other instances of angels coming down from heaven. These pass-

ages certainly are intended to convey the idea that angels have the power of far-ranging flight.

They come to earth in multitudes, and then return to Heaven. Thus, on the plains of Bethlehem, the angel said to the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David a Saviour, which is Christ the Lord." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2; 13-16). Then this throng of angels, with airy flight, disappeared in the depths of the sky; returning to the heavenly home from which they came. For, a little further on, (v. 16), we read that "the angels were gone away from them" (the shepherds) "*into heaven.*" Thus the announcement of the birth of Christ, is attended with a grand display of this power of ethereal locomotion, which is, in the future state, to be possessed by every believer.

The appearance of seraphim and cherubim, spiritual beings of highest order, winged, as if specially to signify their supernal capacities for journeying, continues to the last, highest, and most advanced visions and descriptions of the heavenly city in Revelation. And these representations, as we all know, portray events which are to be happening in the distant future; after the

Church militant has become the Church triumphant, established in its eternal state.

So, with the doctrine that there are angelic spirits of the other world, goes the companion doctrine that they have power of traversing the abyss of space between heaven and earth. Nothing whatever about their abilities and endowments is more clearly taught than this.

But with this it must be granted that they can move in different directions through space. Suppose the earth is at the extreme eastern end of its orbit. Angels can come from Heaven to earth there; and from there they can go back to Heaven. Or now earth has swept around its orbit to the extreme western end, one hundred and eighty millions of miles from where it was before. But angels can come to it at that point; and, from that point, they can go back to Heaven. No matter where the earth may be, in its vast circuits; angels can come to that location; and, from that location, they can go back to the City of God.

If they can fly to any point along the orbit of earth, they can go to any point in the plane of that orbit. They can go to the sun. And John says, "I saw an angel standing in the sun." (Rev. 19; 17). You say, "That was only a vision." But, even in that case, it was a significant vision. And, whatever else it indicated, it also implied this—that God can send an angel to the sun, and the angel can go to the sun.

But, from whatever quarter angels may come, since the moon is revolving around the earth in various directions, there would be times when, on approaching earth, angels must pass the moon. Surely they can stop off on the moon. There are other bodies between earth and the sun. Surely they can alight on these other bodies. And, if an angel can stand in the sun, he can stand on Uranus, or Neptune, or any other orb of whose existence we have any knowledge. And, if they can traverse such distances along these courses, then also along any others.

We cannot question but that God may despatch angels to any portion of the universe. Angels can move through space in any direction, and to any distance. Thus the teachings of inspiration plainly indicate that God's angelic servants have power to fly in glorious majesty throughout His illimitable empire.

CHAPTER VII

GLORIFIED SAINTS HAVE THE POWER OF CELESTIAL FLIGHT

Glorified human beings in the other world will possess this same power the angels have.

1. The saints will not be inferior to angels.

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke 20; 36). Nay, these children of God are to be, not only as the angels, but superior to them. "Know ye not that we shall judge angels?" (I. Cor. 6; 3). "For unto the angels hath he not put in subjection the world to come." (Hev. 2; 5).

2. Parallel with these teachings about angels, run other correspondent Scripture teachings about the power human beings are to have in the coming life.

Enoch went directly up to Heaven. "By faith Enoch was translated, that he should not see death, and was not found, because God had translated him; for, before his translation, he had this testimony that he pleased God." (Heb. 11; 5). But,

before he went, he uttered a prophecy, teaching that one day he should return to earth again. "Enoch, the seventh from Adam, prophesied, * * saying, Behold the Lord cometh with ten thousands of his saints." (Jude 14).

This was the last coming, at the judgment, with all His saints. Of course Enoch was to be among them. Unquestionably Enoch's translation, at the commencement of human history, was intended to be an illustration of the amazing power of motion which God designed to confer upon his people. It is very probable that Enoch's prophecy about his future return to earth, was not then understood. But God meant that later it should become entirely intelligible. Thus we see that, from the very beginning, was taught the doctrine that a man may traverse the distance between earth and Heaven, then retrace it, and come back to earth.

Then God's people, one and another, at their death, went up to the heavenly city. Abraham died, Isaac, Jacob, Moses, Samuel, and all the prophets. And of course the Bible declares that they have their place in Heaven. "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." (Luke 13; 28). All these have traversed the distance between earth and Heaven. And unnamed, unnumbered hosts beside have journeyed through the distance between earth and the courts above.

Then, about 1055 B. C., Samuel returned to

earth, and appeared at Endor, to the witch and to King Saul. Then he went back to the heavenly city. Certainly three times he has covered the distance between earth and the far-off Heaven.

Now, about 896 before Christ, the time has come when "the Lord would take up Elijah into heaven." "And there appeared a chariot of fire, and horses of fire, * * * * * and Elijah went up by a whirlwind into heaven." (II. Kings 2; 1-11).

Then a little boy died. And his spirit, according to the belief of the Christian Church, went at once to the bosom of God. But Elijah restored him to life. So the child's spirit came back from Heaven to earth. Then he died again; and, if he died as a child of God, his spirit returned to Heaven.

Lazarus died. Of course his spirit went to the far-off celestial city. Then he came back to earth. Thus, for the second time, he crossed that immeasurable gulf. Then he died again, and went back to his celestial home. Three times he made the journey between earth and heaven.

Doubtless the same thing was true about the son of the widow of Nain, and the ruler's daughter; both of whom Christ raised from death. We cannot suppose their spirits went to the place of punishment, and were then brought back to Christ. But rather that they had gone to the place of the blest; and from thence he called them back to earth. Then, after death, they reascended

to the abodes of peace. So Tabitha, or Dorcas, died. (Acts 9; 40). Her spirit, like that of the penitent thief, went at once to paradise. Then it returned again. Then once more it passed up to heaven."

Then Moses came back from Heaven to earth, and appeared with Christ on the Mount of Transfiguration. Elijah appeared beside him.

Twice these two mighty spirits had traveled the distance between this lower earth and the pearly gates above. Then they twain, Moses and Elijah, together went back to Heaven again. Three times the distance has been traversed by each one of them.

Enoch and Elijah must have received their glorified or resurrection bodies, for "flesh and blood cannot inherit the kingdom of God." So we see disembodied spirits, and spirits in their glorified resurrection bodies, making the journey between the earthly and the heavenly home.

"And many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27; 52-53). These saints had gone to Heaven; then come back to earth. Then they returned to Heaven again. Three times they have made that distant journey. Remember the last time they did it, they were in their glorified bodies.

How many men must journey through those im-

measurable realms, and how often must each one do it, in order to prove that such far-ranging flight is possible? If these men could cross that abyss three times, they could do it indefinitely, over and over again.

At least seven times the man Jesus (i. e., the human soul of Christ) has made that journey between earth and the golden streets.

1. At His crucifixion, He certainly went up to Heaven; to whatever other place He may have also gone a little later. He said to the penitent thief, "To-day shalt thou be with me in paradise."

2. Then He returned to earth for His resurrection.

3. Then, in His resurrection body, He ascended from the Mount of Olives. And, as He swept through the azure, the disciples watched His airy flight. "He was parted from them, and carried up into heaven." (Luke 24; 51). "Into heaven, * * on the right hand of God." (I. Peter 3; 22).

4. Then He came to earth again, and appeared to Saul of Tarsus at the Damascus gate. Saul beheld a great light, and heard a voice, "Saul, Saul, why persecutest thou me?" And he, terrified and affrighted, said, "Who art thou, Lord?" "And he said, I am Jesus of Nazareth, whom thou persecutest."

It was absolutely necessary, in order to be an apostle, that a man should have seen Christ after His resurrection; so he could testify, from his own

personal knowledge, that Christ had risen from the dead. And, after enumerating the other persons to whom, and the occasions on which Christ had appeared, subsequent to His resurrection, Paul says, "Last of all, he was seen of me also, as of one born out of due time."

5. Then He reascended to Heaven again.

6. Later came back, "And the night following the Lord" said to his apostle, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts 23; 11). This was not a vision, it was an actual appearance. The Lord apparently had descended from His throne again, to appear to Paul.

7. Then once more He reascends to Heaven.

Twice His human spirit made the journey without the body. Then five times, in the resurrection body. Then He is to come the eighth time, at the judgment. Seven times He has already made the journey. The eighth time He will make it. The Bible specifically enumerates eight instances in which the man Jesus takes the journey between earth and Heaven.

Peter said of the Lord, "He shall send Jesus Christ, * * * whom the heaven must receive until the times of restitution of all things, which God had spoken by the mouth of all his holy prophets since the world began." (Acts 3; 20-21). But this plainly does not signify that Christ shall remain in Heaven continuously until the times of

restitution of all things. Earth had been especially the place of His sojourning. Now Heaven is to be His general abode. Still He is not always there. For, after Peter had said these words that have been quoted, Christ came down from Heaven, and appeared to Saul at Damascus. Then later he appeared to Paul again by night in Jerusalem. (Acts 23; 11). And of course He may have come on other occasions that are not recorded.

It is no more certain that Christ is risen from the dead, than it is that His glorified body has power to traverse the vast realms of space, between earth and Heaven, backward and forward. If He has seven times crossed the distance between earth and Heaven, and done it five times in His resurrection body; surely He can do it again and again, an indefinite number of times. The glorified man has this power of flight from world to world.

THE THREE STAGES IN THE DEVELOPMENT OF MAN.

Man, in order to reach his final and highest state, has ordinarily to pass through three stages. 1. The soul is united to the natural body. 2. The soul is separated from that body. 3. The soul is in its glorified body. This seems to hold true of our entire race; except Enoch, Elijah, and those who shall be living when Christ comes in judgment.

1. That man, in the natural body, (i. e., his present state), can ever journey from earth to Heaven, we have no reason to believe. The only persons of whom it could, for an instant, be suggested that such a thing ever did occur, were Enoch and Elijah.

But the apostle says, "flesh and blood" (i. e., this natural body) "cannot inherit the kingdom of God." Therefore we assume that the bodies of those two saints, before actually entering Heaven, underwent a change, and entered into their glorified state, as will the bodies of those believers who are living upon earth when our Lord shall come. Plainly Enoch and Elijah should be classed with those persons who do not see death, but receive their glorified bodies by sudden change.

Yet it is not easy to tell whether their bodies entered the glorified state before they left earth, or afterward. And this question would seem to be comparatively unimportant. For, as we shall see later, the time occupied in journeying from earth to Heaven is comparatively very brief. Hence, as Enoch and Elijah stand by themselves, we need not attempt a special discussion of their cases; further than to note the following points: Enoch's prediction of the judgment contained a veiled prophecy that he, with the other saints, should return to earth at that time. And Elijah did actually come back to earth at Christ's Trans-

figuration. So, to these two men, must be conceded the power to traverse the realms of space.

2. The soul is separated from the body.

The body remains upon or in the earth. The soul goes to the bosom of God. Souls, in this state, have passed from earth to Heaven, as Samuel and Moses, and the great multitudes of believers who have died in Christ. Furthermore, in this state, they come back from Heaven to earth. For they must do this to receive their resurrection bodies. Hence the disembodied spirits of men have power to travel between earth and Heaven either way. And, if they can traverse the space between earth and Heaven, we are compelled to believe they can explore the kingdoms of space in other directions also.

3. The soul obtains its glorified body.

There are two ways in which it may receive the final spiritual body.

a. By resurrection.

b. By the sudden change, which comes over those who are upon earth at our Saviour's second advent. "We which are alive, * * * shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, * * and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (II. Thess. 4; 15-17). In the case of this one gen-

eration, which will be living upon earth when Christ comes, the soul will never be separated from the body. But, while the soul is still in the body, the latter will be changed from the natural to the glorified state.

But the glorified bodies received by the saints who are alive at Christ's coming, and whose bodies are then changed, are exactly the same as the glorified bodies of those who are then raised from the dead. And certainly the soul in its glorified body, whether it receives that body by resurrection from the dead, or by change, can traverse space. Christ's resurrection body had that power. And "many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27; 52-53). They had received their resurrection bodies. They did not die again, but must have followed Christ to Heaven.

Of those persons whose journeyings between earth and Heaven have been specially noticed, we may take another view. They perhaps may be regarded as representing different classes of persons in the Church.

IN THE OLD TESTAMENT.

Moses was the great executive of the law, the most conspicuous character under the old covenant. Three times he has made the journey be-

tween earth and Heaven. Samuel was first in a long line of successive prophets. He was a great and extraordinary leader among the people. Samuel is associated with Moses in Jeremiah 15; 1. "Though Moses and Samuel stood before me, yet my mind could not be toward this people." Three times Samuel has traversed the distance between Heaven and our globe. Elijah was a mighty reformer. Three times he has traversed it. These men belonged to the number of those holding official position.

Enoch was of the antediluvian world, whose revelations were not so complete. Yet he, in the body, travelled through the space between earth and Heaven. Again, (II. Kings 13; 21,) they were burying a man, and cast him into the sepulchre of Elisha. And when the man was let down and touched the bones of Elisha, he revived and stood upon his feet. We cannot believe an enemy of God was thus raised from the dead. We must hold this man was a worshipper of Jehovah. So his spirit had gone to Heaven, then come back to earth. And finally we must assume it went to Heaven again. These two instances may stand for the class of those who did not hold official position. Then there were the little boy whom Elijah raised to life (I. Kings 17; 21-22), and the boy whom Elisha restored from death (II. Kings 4; 35). We must hold that their spirits had made the journey from earth to Heaven, then returned

to earth. They may represent the class of children.

IN THE NEW TESTAMENT.

First of course was Christ, the great central figure of all revelation. His human soul made the journey at least seven times.

The ruler's daughter, whose spirit went to Heaven, returned, then went again, may represent the class of youth. Lazarus and the many (probably both Jews and Gentiles) who "came out of the graves after his" (Christ's) "resurrection," may represent the great multitudes of those in humbler station who had accepted Christ. These persons all went up to Heaven, then returned to earth; then once more they went back to the skies. Perhaps the intention was that their cases should be illustrative of all the different classes of humanity.

Nor can it for an instant be intimated, that these mighty celestial journeys were things of the distant past, and never to be repeated. Far from it. In Rev. 11; 11-12, two prophets of God have been killed. "And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them." By and

by those glorified beings will come back to earth again.

As Enoch from the beginning prophesied, "The Lord cometh with ten thousand of his saints." (Jude 14); so Matthew says, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Chap. 26; 31). And Paul says, "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with *all his saints.* (I. Thess. 3; 13). "The Lord himself shall descend from heaven with a shout, * * * Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. (I. Thes. 4; 16-17). Enoch had been caught up to meet the Lord in the air. So had Elijah. These others are to be caught up.

Thus, when Christ appears again, with Him will come the entire multitude of those saints who have passed from earth prior to His final coming. For the great host of those who have gone to Heaven, but now return, it will be another journey between earth and paradise. For Samuel, Moses, Elijah, Lazarus, and the many saints who rose from their graves after Christ's resurrection, it will be the fourth journey between Heaven and earth. For Christ, the eighth recorded journey of this kind.

Now comes the final judgment, when all na-

tions of the earth, both small and great, are to stand before God; be assigned to and confirmed in their eternal state. And, after the dead are risen, those which remain shall be caught up "to meet the Lord in the air." So now the entire Church of God will be endowed with this power of mighty and universe-exploring flight.

About our reasoning up to this point, there is no fancy or speculation. These positions are incontestable. They are but a sound, sober, and logical presentation of the simple teachings of the Word. If there be anything which is unmistakably revealed about the physical life of redeemed man in his future state, it would seem to be this, that he has a power of motion transcending any of which we have the slightest experience here on earth.

And as, on at least eight occasions, Jesus, either with or without His glorified body, crosses the abysses of space between this globe and Heaven; so obviously He may go to and from any other spheres throughout the universe. But, in exactly the same manner, so may each and every departed saint, whether in the body or out of the body, do precisely the same thing. Far as mere ability to do this is concerned, he possesses that.

SOME OBJECTIONS ANSWERED, AND SOME FURTHER POINTS DISCUSSED.

If it be objected that this would imply rapidity

of motion and other powers beyond any human possibility, also an exposure to heat and cold which humanity could not endure, we would reply that the glorified body is certainly raised, at least to some extent, above those laws of nature to which it is at present subject.

But, before covering the specific points just raised, we may here properly make a few remarks about some other things pertaining to the glorified body. Of its youthfulness and its beauty we have already spoken. We notice now

(1). Its Senses.

It certainly seems to possess all the senses we have at present. For Jesus, after rising from the grave, sees, hears, tastes, and touches. Doubtless it has them in still higher degrees of perfection. Many animals exhibit powers of sense which in one way or another are superior to those of men. We are naturally justified in expecting that, in our higher estate, we shall have sensory endowments which at least will equal those of the lower creatures we see about us here. For who would like to affirm that the glorified body of the Son of God is, in any of its sensory powers, inferior to any of the animals He Himself has made?

Of all our senses, the most important one is that of vision. If there were any Biblical indication of increase in the capacity of any sense, we should look for it in that of sight. It is not so important

there should be higher development in our powers of hearing, touch, taste, smell, etc. They are far less important than the power of sight, and subordinate to that.

We do not get much light upon this subject by studying the person of the glorified man. He must have powers of seeing and hearing what transpires at a great distance. While on earth, He saw in the water the distant fish with the piece of money in his mouth. He saw in the far-away village the colt tied, and commanded His disciples to get it. "Go into the city, and there shall meet you a man bearing a pitcher of water." (Mark 14; 13). He foresaw in distant Jerusalem the man with the pitcher. Yet, at that time, we understand His human nature in physical capacity was simply like our own. He did not do this through any mere human power of vision. But through His omniscient divine mind, which transmitted the knowledge to His human intelligence. Unquestionably He must have that same power now. Suppose an event to be transpiring in the wilderness beyond the reach of human or angelic ken. The glorified Jesus on His throne must be able to note the fall of the pine, the spring of the wild beast, the flight and song of the bird, the rush and thunder of the cataract. He certainly can do this by the activity of His divine Spirit. That mind, noticing these sights and sounds, transmits the knowledge of them to His finite spirit. And

we cannot determine how far He would do such things merely as glorified man; and how far as God, His divine mind revealing to His human soul the visions and voices of beings or objects far away.

Very probably as glorified man He has sensory powers far superior to those He had as natural man. But it is difficult to tell to what extent they are superior, or at what point the glorified human power ends and the divine begins. Hence from what the Scripture teaches about Him alone, we do not seem to reach very full results.

But, in another way, we obtain clues and suggestions. For consider the imagery which describes the cherubim. Each had a human face, indicating human intelligence, feelings, and will; then in addition an eagle's face, indicating celerity of motion, but also extraordinary keenness of sight. These celestial spirits are described as full of eyes. "And their rings were full of eyes round about them four." (Ezek. 1; 18). "And their whole body, and their backs, and their hands, and their wings, * * were full of eyes round about" * *. (Ezek. 10; 12). So in Revelation, in the description of the living creatures. "In the midst of the throne and round about the throne, four living creatures full of eyes before and behind." (Rev. 4; 6). This figurative language would seem to indicate that their vision covers a vast horizon with utmost minuteness of detail. Here are symbolical

suggestions that these finite beings of the other world have faculties of sight superior to our own in its present state. But glorified man is to be higher than the angels. So it is not likely that our sense of seeing will be inferior to theirs. Says Dr. Chas. Hodge: "Our power of vision, instead of being confined to the range of a few hundred yards, may far exceed that of the most powerful telescope." (System. Theol. III. 783).

There may be other senses of which at present we have little conception. For instance, many of the lower creatures have wonderful power of determining location. Some domestic animals, though taken many miles from home in closed cages, will speedily return to their former habitations. The home-seeking and home-finding instinct of the carrier pigeon is familiar. There is a faculty which man lacks now, but may have by and by.

The angels seem to be pure spirits, without material bodies of any kind. These finite spirits are invisible, just as the infinite Spirit is invisible. We cannot see them. And we cannot locate them, unless by some extraordinary means, as when they make such manifestations of themselves that they seem to have human forms. Yet they must in some way be able to recognize one another's presence, and to locate one another. Here is a suggestion of some sense which we at present lack, but may have later.

When God "opened the eyes" of the prophet's servant, the young man saw the mountain "full of horses and chariots of fire round about Elisha." But it is not likely the servant actually saw any horses or chariots at all. Probably this was a symbolic manifestation designed to teach him that angels were there present in great numbers and with great powers. But as God symbolically "opened the eyes of the young man," bestowing through them wonderful conceptions not possessed before; so, in the future life, God may open both the eyes and all the other senses, giving them higher, keener, and finer sensibilities. We cannot see the interior of an opaque liquid or solid. But God can do this. Here is a suggestion of sensory power which we have not yet, but may by and by attain.

(2). But the Glorified Body may Possess, in Other Respects, Powers Superior to Those It Has at Present.

Consider again those visions of the cherubim. (Ezek. 1). Each had also the face of an ox, and the face of a lion. The ox is prepared for sacrifice. So are the cherubim—in spirit; for of them no sacrifice can be required. But the ox is also the symbol of capacity for patient, tireless and mighty toil. Here is a suggestion of like might that is in the cherubim.

And the lion is symbol of power kinglier still;

intense, terrible, irresistible in its puissant play. Also of fearless courage. And here are suggestions of the power that in the celestials dwells, so great they know no fear. Even the ox is weak beside the lion, and goes down before the lion's paw. But, in a combat between a lion and an angel, what would issue? We see the outcome in that strife between the lion and the man, when the Spirit of God was upon the latter. Samson "rent him as he would rend a kid, and he had nothing in his hand. (Judges 14; 6). But an angel is stronger than Samson. In a contest with an angel, how then would a lion fare, or a den of lions?

Angels have far greater power than men. In opposition to an angel, how would any number of armed men come out? How did the angel impress the Roman guards about Christ's sepulchre? "His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake and became as dead men." (Matt. 28; 4). Again, "The angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold they were all dead corpses." (II. Kings 19; 35). What would the art of man avail against that of an angel? The apostles had been put into the common prison. "But the angel of the lord by night opened the prison doors, and brought them forth." And when

the officers went to the prison, "they returned, * saying, The prison truly found we shut with all safety, and the keepers standing without the doors, but, when we had opened, we found no man within." (Acts 5; 19-23). The Apostles had been in some way brought out despite the keepers. Peter was in prison, "sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon *him*, and a light shined in the prison." Apparently this angel has power to cause light to shine. Here is a wonderful thing. And Peter's "chains fell off from his hands." "The iron gate that leadeth into the city * opened to them of its own accord." Here is a supernatural control over matter also. All these things indicate that those beings have powers, or are attended by powers superior to our own.

Clear-eyed and calm are those servants of God in the angelic hosts. Nothing ever appears to discomfit or disconcert them. No angel ever seems a particle embarrassed by any obstacle or difficulty that confronts him. Yet it is not likely that these angels, who are but servants, were made by Christ with powers superior to those which are adopted by Himself in His own glorified body. About such things we cannot affirm, but still less can we deny. His resurrection body certainly had strange, wonderful, and supernatural

endowments. And our bodies are to have the same.

(3). And the Exercise of These Supernal Faculties Can Never be Interrupted Through Any Adverse Physical Conditions.

Though not dependent upon food, the glorified body certainly can enjoy food; for Christ repeatedly ate before His disciples after His resurrection. (Luke 24; 35, 42, 43. Acts 10; 41). All the imagery of Scripture implies that the saints eat and drink in the City of God. Christ there partakes with them of the new wine of the kingdom. There is the marriage supper of the Lamb. There is the fruit of the tree of life, etc. But how far these expressions are symbolic and how far literal, it is not easy to determine.

Yet no physical appetite or affection seems allowed to become painful. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." (Rev. 7; 16, 17). "Neither shall there be any more pain." (Rev. 21; 4). In their tireless activity there is never pausing through disease, pain, infirmity, age, or sleep. "Therefore are they before the throne of God, and serve him day and night in his temple." (Rev. 7; 15).

In response to all questions about that resurrec-

tion body, here is a most suggestive and comprehensive principle. Christ, as the Redeemer of mankind, is to be clothed with that glorified body throughout eternity. It promotes His honour and His pleasure to wear it. So surely there can be naught unsatisfactory about a body which is to be worn to everlasting by God Himself. Thus we have some idea of the wonderful physical basis in connection with which that higher life is to proceed forevermore.

Still studying the characteristics or powers which Scripture seems plainly to reveal as belonging to these glorious bodies, and now replying to objections that have been raised, we note

a. The Insensibility of Celestial Beings to the Influence of Cold.

Of course there is at times intense cold on earth. Yet the teaching of Scripture is, that the angels continually visit us. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. 1; 14). As they were continually about God's people in Bible times; so, though we see them not, unquestionably they are about us. They must come to God's children amid Siberian snows, and within the Arctic Circle. But climatic influences affect them not. There is no suggestion that they ever suffer, though the cold be keenest. The polar frosts are powerless over them.

The angels, and the bodies of Enoch, Elijah, Christ, and of the many saints that came out of their graves, must, while passing through interplanetary space, have been exposed to intensest cold. This Flammarion estimates at nearly two hundred and seventy degrees (270°) below zero. Yet there is not the slightest evidence that they ever were affected by it. Their bodies were able to endure that cold. They might enter any polar twilight without fear. But our bodies shall have like temper. Some worlds may be without an atmosphere like ours. Neither is there atmosphere like ours through interplanetary space. Yet on those worlds, and in that space, we must believe these beings freely live and move. And there we also shall be able to do the same.

b. The Insensibility of Celestial Beings to the Influence of Heat.

Concerning this the Bible contains some striking suggestions. After the angel of the Lord had appeared to him, Manoah "took a kid with a meat offering, and offered it upon a rock unto the Lord; and the angel did wonderously; * * * * For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." (Judges 13; 20). The flame of the sacrifice had no power to injure Him. "And Manoah and his wife looked on it, and fell on their faces to the ground."

When Nebuchadnezzar commanded to heat the fiery furnace seven times hotter than it was wont to be heated, and the mightiest men that were in his army bound Shadrach, Meshach, and Abednego, and cast them into that furnace, the fire slew the men who took up the Hebrew children three. But the victims of his wrath appeared unharmed in the furnace fires. And with them was another figure; "and the form of the fourth is like the Son of God," or, in Revised Version, "like a son of the gods." (Dan. 3; 25). If this figure was Christ, here is an interesting illustration of His ability to keep His disciples unhurt amid intensest heat. If it was only an angel, the case becomes still stronger. For the angel, though exposed to the greatest heat men then were able to produce, was himself unharmed; and He kept the Hebrew children from being harmed. The fiery furnace, kindled in hatred of God, was powerless over them.

Again, in Revelation (Chap. 14; 18), "Another angel came out from the altar, which had power over fire;" or, "he that hath power over fire." And John saw "an angel standing in the sun." (Rev. 19; 17). The intensest heat then known in nature, affects him not. He withers not before the sun's fierce flame. And we too may, from a near viewpoint, gaze unharmed upon the fires of any sun.

Such things would seem to indicate that, in yon

glorified life, our abilities to endure cold and heat, shall surpass those we possess at present.

(4). After Christ's Resurrection His Body Plainly had Transcendent Endowments; Never Possessed by the Highest Animals, and Never Before Exhibited by the Body of Christ Himself.

a. It Could Appear and Disappear at Pleasure.

This ability to appear and disappear at will, seems characteristic of celestial beings. When an angel withstood Balaam, the beast the prophet rode beheld that spirit. But Balaam saw him not. The angel appeared in vision to Daniel; but not to any of those about him. "And I Daniel alone saw the vision; for the men that were with me saw not the vision.' (Dan. 10; 1-9). So the risen Christ could conceal His identity; could appear and disappear. When Mary was at the sepulchre, "she turned herself back, and saw Jesus standing, and knew not that it was Jesus." (John 20; 14). A little later, the disciples were on the sea of Tiberias. And "when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus." (John 21; 4). Again, when two of the disciples were on their way to Emmaus, Jesus walked and talked with them; but they knew Him not. "Then their eyes were opened, and they knew him; and he vanished out of their sight."

(Luke 24; 31). So, before Damascus, those with Saul saw no man. Only Saul saw Jesus. "The men which journeyed with me stood speechless, hearing a voice, but seeing no man." (Acts 9; 7). It was something entirely contrary to the ordinary laws of nature that Christ should be able to vanish out of sight of His disciples so quickly their eyes could not follow Him; that His body should be plainly visible to one person, but not to others close by.

And surely the glorified bodies of the other saints who were translated or have already risen from the dead, must have the same power to appear and disappear at will, so far as our eyes of flesh are concerned. They *can* do this, although they do it not. But we would hardly be willing to believe that a group of saints, in their risen bodies, could be near one another, without intervening obstacles, and could remain invisible to one another. And, if they can see one another at all times, they have a power of vision surpassing ours. For we confessedly could not see their glorious bodies at all times, even if we knew that they were here among us. This superior gift of vision we would argue that they must possess.

Of Christ's glorified body we notice next

b. It Had the Power of Unobstructed Flight.

When the disciples were assembled in the house, with the doors closed for fear of the Jews, Christ

suddenly appeared among them. Twice—on two separate occasions, eight days apart, when the disciples were assembled, with doors closed, Jesus suddenly appeared, and stood in the midst. (John 20; 19 and 26). He apparently had come through the closed door, or closed window, or solid wall. And in Palestine the walls were made of stone. If even these things did not impede Him, it would seem easy to believe that He might experience no great resistance in passing through the atmosphere skyward to His throne.

Later they saw Him rise above the Mount of Olives into the blue empyrean. Plainly gravitation did not hold Him down as it does us.

But, if He actually disappeared from the company of His disciples so suddenly their eyes could not follow Him—so He is described as "vanishing away;" if twice He could go through window, door ,or wall, when all were closed; if above the Mount of Olives, regardless of gravitation, He could ascend into the air, at the commencement of His journey heavenward, how is there any inconsistency in believing that He can continue to move in the same manner, and with incredible celerity of flight?

How did He do all these things? There probably are higher laws which as yet we do not understand, but to which these laws of our present nature, as we know them, are subordinate. Those glorified beings live according to these higher

laws. The laws which hold us, bind them not. From these present limitations, our glorified bodies will be forever free.

c. Great Celerity of Motion is Possessed by the Celestials.

The dreams and stories of classical antiquity and of the Orient show there is nothing at all repugnant to human reason in the idea of extraordinary rapidity of movement on the part of finite intelligences. But, in the Arabian tales, what stories of miraculous celerity in flight, could surpass or equal the Scripture teachings about God's spiritual beings in those higher ranges of existence!

For consider some things in the Bible which plainly reveal these possibilities of rapid motion by the glorious spirits of the other world.

The general tenor of the Scriptural references to this subject implies such celerity of flight. Note how the Psalmist describes the majestic motion of the Lord. And, as this was a case in which the Deity is represented as appearing, it must have been the second person of the Trinity—Christ. "He rode upon a cherub and did fly: he did fly upon the wings of the wind." (Ps. 18; 10).

Though the language may be merely figurative, angelic beings, as we have already seen, are represented as having wings, and using them for loco-

motion. Ezekiel, in his vision, seemed to hear the wings of the cherubim. He says, "When they went, I heard the noise of their wings, like the noise of great waters." (Ezekiel 1; 24). And the sound of the cherubim's wings was heard even to the outer court; as the voice of the Almighty God when he speaketh." (Ezek. 10; 5). John says, "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice," etc. (Rev. 8; 13). "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14; 6).

But, in that higher state, it seems to be no more remarkable for an angel to be flying than in this world it is for a man to be walking. Here it is natural to walk, as Christ walked. But, in the higher life, it is as natural to fly, as it was for Christ to rise above the Mount of Olives.

The cherubim Ezekiel saw had each four wings. (Chap. 1; 6). John had a vision of four living creatures about the throne of God. (Rev. 4; 8). One of these was like a flying eagle. (v. 7). Each of these four living creatures had six wings. Suggestive of most extraordinary powers of locomotion. Whether they were symbolical or literal; their meaning cannot be mistaken. They imply superhuman powers of motion through space. "And the fifth angel sounded, and I saw a star fall

from heaven unto the earth: and to him was given the key to the bottomless pit." (Rev. 9; 1). Here an angel's motion from Heaven to earth, is represented like that of a shooting star.

Shall we have wings? No. The Bible teaches just the opposite. Christ never is represented as winged. Neither the returned Samuel, Moses, Elijah, nor any other human being from the other world appears in Scripture, in any case, as having wings. Yet ours is to be a winged life. The Bible attributes to Christ and His saints capacities for motion superior to those of any living creature that has wings. For these latter beings appear as requiring wings for locomotion. But the glorified Jesus and His people need them not. They can fly without wings. Their endowments in this respect are impliedly superior to those of cherubim and seraphim. And the manner in which our glorified bodies move, is illustrated by that in which Christ's glorious person went up from the slopes of Olivet to Heaven, then afterward came and went as He repeatedly reappeared on earth.

And there are some other points in the Bible whose bearing upon this subject seems unmistakably clear. Lazarus of Bethany died a natural death, like that of any other believer. And we are bound to assume that his spirit went at once into Heaven. But, in four days, that soul was in its body again. So, in not over four days, the

spirit of Lazarus must have gone from earth to the heavenly city, and returned again.

But this does not suggest the true measure of rapidity in that heavenly flight. We must advance beyond this. Christ died Friday afternoon at three o'clock. But early the first day of the week He had risen. From three o'clock Friday afternoon to three o'clock the next Sabbath morning, is only thirty-six hours. Within thirty-six hours He had made the journey to the distant Paradise, and returned to earth.

But this does not show the limit to that coming celerity of flight. The Jewish day began at 6.00 o'clock in the morning, and ended at 6.00 o'clock in the afternoon. As just noted, Christ died about 3.00 o'clock in the afternoon. But, before He died, He said to the penitent thief, "To-day shalt thou be with me in paradise." But the day closed three hours later. Therefore, between 3.00 o'clock and 6.00, i. e., within three hours, Christ's spirit must have made that journey to the far-off New Jerusalem. And the penitent thief made the journey with him. He also had reached that holy city.

Is Christ—the Deity—limited in speed of motion? Did it require a long and weary journey to regain His throne above? Of Christ's ascent from Olivet, one evangelist says (Mark 18; 19), "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." It is described, as if it were

an almost instantaneous thing; as if, immediately after the words were out of his mouth, He was again in Heaven. Another evangelist says (Luke 24; 51), "While he blessed them, he was parted from them, and carried up into heaven." The Revised Version reads, "While he blessed them, he parted from them, and was carried up into heaven." Mark that. While He blessed them, He was carried up into Heaven. As if, almost while the echoes of the blessing were still ringing in their ears; He was back in His heavenly place. Though we must not strain their meaning, these passages seem to favor this idea.

Germane to this line of investigation is that text in Acts (Chap. 8; 39), after Philip had baptized the eunuch. "When they were come up out of the water, the Spirit of the Lord *caught away* Philip, that the eunuch saw him no more." Here was another case of instantaneous motion.

Now, however far from the celestial city our spirits may range afterward, the Bible indicates that, upon departing from earth, the souls of saints pass directly on to Heaven. For, when Christ left earth, "He was received up into heaven, and sat on the right hand of God."

When He died at the crucifixion, it was the same. As we have just seen, He said to the penitent thief, "To-day shalt thou be with me in paradise." In like manner, "The beggar died, and was carried by the angels into Abraham's bosom."

(Luke 16; 22). Abraham's bosom, paradise, the New Jerusalem, Heaven, all mean one and the same thing. So we see Christ and the penitent thief, the angels and the beggar, all went straight to this place. And, if Christ and the penitent thief accomplished the journey within three hours at longest, then the angels and the beggar presumably did the same.

Now remember Christ's raising of Lazarus, of the widow's son, and of the ruler's daughter. In each case, His words were, "I say unto thee, arise." And when Peter raised Tabitha, he said, "Tabitha, arise." As Lazarus and the widow's son had been some time dead, their spirits may not have been at that moment in Heaven. They may have come nearer to earth, or gone farther away. But the ruler's daughter and Tabitha had just died. It would seem most reasonable to believe their spirits were now in the celestial city. But, as the word was spoken, those spirits returned from their far-distant journey. Instantaneous thing!

Corroborative in its teachings is the case of Samuel, as he appears in the cave at Endor. Saul has said to the witch, "Bring me up Samuel." Though not the witch, but God, brings him there, Samuel immediately is present. But his soul had been dwelling in glory in the other world. He may have been anywhere else in the universe; but, in the absence of evidence to the contrary, we

must believe he was in Heaven. Evangelical believers all say he was in Heaven. As a matter of fact, he may have been much farther off than Heaven. Yet, within a few moments, at longest, he has made the journey from Heaven back to earth. So with the spirit of the child Elijah raised from the dead, and the child Elisha restored to life. We must hold these infant spirits had gone to Heaven. But those spirits instantly return.

Mark says, "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Chap. 14; 62). Then consider the language with which Paul describes the resurrection. (I. Cor. 15; 52). "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, * * * for the dead shall be raised incorruptible, and we shall be changed." Again he says (I. Thess. 4; 16-17), "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

O'er all the surface of the earth, and from all its seas, the uncounted billions of the dead shall be raised up. Next all believers then living shall receive their glorified bodies; not by death, but just by change. All this is done "in a moment," in less than a moment, "in the twinkling of an eye." Next, from the Arctic Pole to the Equator, from Equator to Antarctic Pole, the

glorified saints must instantly assemble at the spot where Christ appears. For all the dead who have been raised, and all the living who have been changed, shall be "caught up together in the clouds, to meet the Lord in the air."

The three things, the resurrection of the dead, the change of the living, and the rapture of all together to meet the Lord in the air; seem to be presented practically as one simultaneous scene. Here is a plain, prophetic intimation of the extraordinary rapidity of movement to be enjoyed by the countless hosts. Such prospective celerity of flight must be conceded. There is no escape from it. This seems to be the simple, unmistakable teaching of the Word of God.

How is this celerity of movement rendered possible? We answer with a question. How did the glorified Jesus rise from Olivet to Heaven? Though His human person occupied but a small portion of space, His divine presence and power are everywhere. At His ascension that divine power raised His human body, so it sped swiftly from earth to His throne above. That same divine power transports His glorified human body at will through any portion of His domains. This seems to be the explanation.

Perhaps it is in this way that angelic beings and disembodied spirits move.

Exactly so Enoch and Elijah were translated. When, at the resurrection, we receive our glorified

bodies, and are caught up into the air, evidently it is by divine power. Presumably the saints will be enabled to move thereafter by that same means. The divine power transports them everywhither as they will. As regards our physical life in the world to come; literally, in a sense which is so profound it rarely is suspected, yet which lies upon the very surface of the words, "In him we live, and *move*, and have our being."

And all these things which are presented in Scripture, as cold or glowing matters of fact, are entirely in accord with what, upon general principles of reasoning, we would expect to be the case.

When Christ's risen body went up from Olivet to Heaven, at the commencement of His glorified state, did He grow faint? Was there any hint of weariness? Surely this could not have been the case with the Son of God. When He came back to meet Saul of Tarsus, and shone radiant before him, was Christ at all exhausted by the journey? And, when He reëntered Heaven, did He arrive there in the least fatigued by travel o'er a long and toilsome way? Surely He traversed that distance without lassitude. Of those who attain that life, we read, "They shall hunger no more, neither thirst any more." (Rev. 7; 17). Whatever they do, whether they rest, or toil, or sweep through infinite space, they can know nothing of physical fatigue. And He went at a rate of swiftness entirely satisfactory to Himself, as rapidly as He

desired to go. We are compelled to believe it was with ineffable celerity. But we too shall journey with that same rate of speed.

Light flies 186,500 miles a second.

To bring out more clearly the possibilities of the case, imagine a distance so great, light would require 12,000 years to cross it. There are worlds so far away in space, that a sunbeam leaving them before Adam was created, would not have half reached us yet. Will any one dare affirm the glorified body of Christ would need 12,000 years to compass it? Perhaps He could do it in 1,000 years. Or 100 years. Or one year. Or in less time. Here is a matter about which we dare not limit Him. When we attempt to determine the rate at which the glorified body of the Son of God may course through space, we find ourselves obliged to concede more and more to the theory of almost unthinkable velocity.

Now suppose the Scripture were deliberately seeking to convey the idea of almost inconceivable celerity in motion, what language would it use? Could it employ any stronger than appears in some passages in which rapidity of locomotion altogether superhuman is attributed to beings of the other world?

Luke says (10; 18), "I beheld Satan as lightning fall from heaven." Or, in the Revised Version, "I beheld Satan falling as lightning from heaven." Here is the flight of merely a lost spirit. Daniel

writes (Chap. 9; 21), "The man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." But the Hebrew means, "being caused to fly like lightning."* There is ground for thinking that Gabriel left Heaven after Daniel's prayer had been begun. "At the beginning of thy supplications the commandment came forth, and I am come to shew thee." (verse 23). Here is further suggestion of the celerity of Gabriel's flight. And, in Ezekiel's vision, "The living creatures ran and returned as the appearance of a flash of lightning." (Ezek. 1; 14).

Where the celestial beings are described as winged, it may be said, "Their wings were symbolical." "These were rhetorical expressions." Very good. But what idea were they designed to convey? Surely that of startling and ineffable swiftness of flight. The objector continues, "It may be said of chariots that they 'run like lightnings;' of a missile, 'His arrow shall go forth as the lightning.'" This would simply mean the greatest speed possible for chariots and arrows. In those cases the figure would have a limited meaning from the very nature of the things which it explains.

But there is another side. This language is expressive of the greatest quickness of motion of which men at that time had any knowledge. There

* See Lange's Commentary on this passage.

was no illustration or type of speed then known, which could convey the idea of greater celerity or despatch. And, with regard to the motion of spiritual beings, it is used at least three times in the Bible. They moved "like lightning." And surely it was designed to express this very idea—that these glorious beings have powers of motion ineffably surpassing any possessed by mortals here on earth.

But, when Christ bestowed on the celestials such gifts of flight, did He endow those subordinate creatures with capacities for motion greater than are now enjoyed by the glorified body of the Son of God Himself? Surely not. Unlike the cherubim, who fly with resounding wings, Christ, having higher powers of locomotion than they, rose without wings from Olivet, and soared away into the sky. So we are bound to believe His glorious body must be able to fly with a velocity equal or superior to any exhibited by these other beings to whom allusion has been made.

But to us shall be given endowments like His own. "It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is." (I. John 3; 2). Here is a promise that we shall be like Him in spirit. Again He "shall change our vile body, that it may be fashioned like unto his glorified body, according to the working whereby he is able even to subdue all things unto himself."

(Phil. 3; 21). Here is a promise that we shall be like Him in person. And this involves ineffable celerity of motion. Says Dr. Charles Hodge: "We may be able hereafter to pass with the velocity of light or of thought itself from one part of the universe to another.' (System. Theology, III. 783).

As the Bible teaches that the spirit lives, when for a season separated from the body; so it shows that the disembodied spirit can cross the space between earth and the distant Heaven with astonishing rapidity of flight. As it declares that the spirit shall reënter the risen body, so it indicates that this glorious body shall have capacity for motion almost beyond our present understanding.

The Scriptures no more certainly teach the resurrection of the body to the life everlasting, than they teach that, in such unending life, the saints will have amazing abilities of locomotion through space. For, as already observed, though they will not have wings, theirs is to be a winged life.

It is no more rational and Scriptural to believe in the immortality of the soul, and its reunion with the resurrection body, than to believe that the soul, both before and after it enters the glorified body, will have these extraordinary endowments for cosmic travel. And there are few things about the coming physical life, more wonderful and fas-

cinating than these almost limitless possibilities of celestial flight.

Does this startle the reader? Is he staggered and overcome by such "a dream?" But it is no dream. It is the logical conclusion to which we are irresistibly led by unmistakable teachings of inspiration. These positions seem incontestable. That we shall, in the future state, have such abilities to traverse the vast distance between Heaven and earth, must be admitted. From this there is no possibility of escape.

Between Heaven and earth, the pathways of the ether sea are populous forever with the holy ones of God. In Jacob's vision of the ladder, or, more properly, the stairway, upon which the angels of God were ascending and descending, while God stood at the top, we have a simple preliminary presentation of this idea, of a constant passage to and fro of celestial beings between earth and Heaven. Then came the later prediction: "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John 1; 51). This is understood to mean that, in connection with the ministry of Christ, this ministry of angels continues still. God's angels are passing thus forever between earth and Heaven.

With them human souls ascend, being conducted by them to the heavenly courts. For we read that "The beggar died, and was carried by

angels to Abraham's bosom." (Luke 16; 22). The meanest saint shall have celestial convoys to guide him to the city of his God. And, like them, these human spirits unquestionably seem to return from Heaven to earth. We have already enumerated many instances of ascended human spirits that came back to earth at special times. Probably also spirits of other departed saints return to earth to render angelic ministrations here. "Are they not all ministering spirits, sent forth to minister unto them that shall be heirs of salvation?" (Heb. 1; 14). The bright spirits of angels, who were always angels, and of angels who once were men, pass forever to and fro.

In the language with which the Apostle describes the location of the heavenly city, when he says Christ "ascended up far above all heavens" (Eph. 4; 10), he places it above the myriad starry worlds which we see nearest in the vaults o'erhead. When Christ was on His way to that celestial city, He swept past hosts of radiant orbs about Him on every side. So, in journeying between Heaven and earth, the flying spirits must pass many a silvery star and shining sun. That those spirits may alight, to tarry upon one and another of these orbs, is evident. The concession that they can journey between earth and Heaven, carries with it the admission that they can visit many flaming worlds that lie directly on their airy route. For there is no possible direction from the earth

along which these worlds do not appear. See where, in the sunlight far up o'er Cotopaxi's slopes, yon condor wheels and plays. Can that bird move only on a general line between some given spot on earth and the cliff on which his eyrie rests? He has "the whole wide air of heaven in which to make his flight." So immortal spirits are not confined to motion in one straight line between earth and Heaven.

If they have power to go directly from earth to Heaven, and return again, journeying through this almost illimitable distance, then they can journey just as far in other directions, at right angles with this, or at any other angle. Or they can go from earth, in a direction exactly opposite from that toward Heaven. They can go from earth in any and every direction whatever—in as many directions as there are radii diverging from the centre of a sphere. Or, when they are in Heaven, they can go from Heaven in exactly the opposite direction from the earth. They can journey away from Heaven, in any direction whatever; in as many directions as there are radii diverging from the centre of the sphere. They can go toward any and every conceivable portion of the universe. And when, in any direction, they have gone a distance equal to that between earth and Heaven, or a greater distance, then, from that point, they can go in as many other directions as there are radii diverging from the centre of a

sphere. If they have ability to do what the Bible represents angels, and the disembodied spirits of believers, and the glorified bodies of Christ and others, as having done; then they have power to go in any direction, and to any distance.

The resurrection body is immortal. It cannot be pierced or injured by accident or enemy. Had Jesus delivered Himself to the Jews a second time, they could not have killed him. As before His resurrection He had walked upon the surface of the waves, so perhaps after it He could stroll upon the bottom of the deep. He could with impunity explore Arctic frost and ice. As the celestial guardian of the Hebrew children was unhurt in the fiery furnace, so presumably the glorified body of Christ could take liberties with blazing lava or volcanic flames that would be impossible to us. As the snowy sea-gulls sail above the billows, so could Christ's body above any angry sea on any orb. As o'er the Andes the condor wantons in the blue; so could Christ's glorified body soar above any crag, then dart away among the stars. Its possibilities are so exceedingly great and wonderful we dare not formulate them, yet we scarce dare suggest a limit. But our capabilities of motion shall be like His.

No other creature, in the ocean, upon the earth, or in the air, has powers of locomotion to be compared with those which the Scriptures assign to angels and the white-souled saints. The proposi-

tion that we can have no physical possibility of journeying from one heavenly body to another, cannot for an instant stand. We shall be able to float between Saturn and his rings and moons; to move between Jupiter and his five circling satellites. As the watchers and the holy ones from Heaven are able, at any portion of God's empire, to check their flight; so we, poising in the ether sea, shall have power to look calmly and at will upon any object on any star or any sun.

Ruskin has described the migratory storks and swallows, coming from North African coasts across the Mediterranean to European shores. He portrays what lies before them, as they "lean upon the Sirocco wind." But the language with which he pictures their steady course, and the panorama developing before them, might with equal propriety be used to depict the experiences of these celestial intelligences of which we have been speaking. "Let us, for a moment, try to raise ourselves even above the level of their flight, and imagine the Mediterranean lying beneath us like an irregular lake, and all its ancient promontories sleeping in the sun; here and there an angry spot of thunder, a grey stain of storm, moving upon the burning field; and here and there a fixed wreath of white volcano smoke, surrounded by its circle of ashes; but for the most part a great peacefulness of light, Syria and Greece, Italy and Spain, laid like pieces of golden pavement into

the sea-blue, chased, as we stoop nearer to them, with bossy beaten work of mountain chains, and glowing softly with terraced gardens, and flowers heavy with frankincense, mixed among masses of laurel, and orange and plumy palm, that abate with their grey-green shadows the burning of the marble rocks, and of the ledges of porphyry sloping under lucent sand.

Then let us pass farther towards the north, until we see the Orient colours change gradually into a vast belt of rainy green, where the pastures of Switzerland, and poplar valleys of France, and dark forests of the Danube and Carpathians stretch from the mouths of the Loire to those of the Volga, seen through clefts in grey swirls of rain-cloud and flaky veils of the mist of the brooks, spreading low along the pasture lands: and then, farther north still, to see the earth heave into mighty masses of leaden rock and heathy moor, bordering with a broad waste of gloomy purple that belt of field and wood, and splintering into irregular and grisly islands amidst the northern seas, beaten by storm and chilled by ice-drift, and tormented by furious pulses of contending tide, until the roots of the last forests fail from among the hill ravines, and the hunger of the north wind bites their peaks into barrenness; and, at last, the wall of ice, durable like iron, sets, death-like, its white teeth against us out of the polar twilight."*

* "Stones of Venice."

In using such language of the flight of the glorified saints, we ascribe to them no more capacity for motion than belongs to birds—to storks and swallows. But, in fidelity to Scripture, we must go far beyond this. We must believe that their motion through space admits of incredible celerity; speed so great it would appear that there is almost no limit or restriction to it.

When we have read the fairy tales and fables of the East, we have thought how wonderful it might be, if the gifts of motion there described only were obtainable. But none of these mere productions of human fancy, equal in splendour and marvellousness of conception the truths which the Word of God presents about our prospective powers.

Not merely with such speed and majesty of flight, such minuteness of observation, as Ruskin attributes to the birds, but with incomparably greater; we shall have the *capacity* to compass every orb that rolls in space. And, that, neither shivering in any Arctic cold, not fearing the fires of any sun. We shall have *ability* to do this with any sphere, nebula, or constellation along the Milky Way, or throughout the illimitable empires of God. About our *power* to do this, there can be no question whatever. This must be conceded.

But shall we have the *privilege?*

CHAPTER VIII

GLORIFIED SAINTS HAVE THE PRIVILEGE OF CELESTIAL FLIGHT. VARIOUS ARGUMENTS

Of the heavenly city, we read in Revelation that "The gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it." (Rev. 21; 25-26). But, after the nations have come in, must they there forever stay? Are they there confined, with no freedom, no latitude, no range?

All spirits of evil are to be imprisoned in one place by and by. What then is there for saints to fear? Then through those ever-open gates of Heaven, saints may go with safety to and fro at will.

The spirits who have reached that Heaven are not immured there now. Peter spoke of Christ as He "whom the heaven must receive until the times of restitution of all things." (Acts 3; 21). But the Scripture does not represent Jesus as staying in Heaven all the time. After Peter had spoken the above words, Jesus left His throne,

came back to earth, and appeared to Saul at Damascus. Then, later, appeared to him again at Jerusalem. (Acts 23; 11).

By and by He will return to earth once more. Since He appeared to Saul on earth, He may have visited millions of other worlds, beside this one. Samuel left Heaven, and visited earth. So did Moses. So Elijah. So the spirits of many saints whose bodies slept; but came out of their graves after Christ's resurrection. All these beings, after going to Heaven, left it for a time, and came back to earth. Upon what ground then, insist that, when we go thither, we must remain there eternally, and can never leave the heavenly city?

The Scriptures indicate that man reaches his highest and most complete estate upon receiving his glorified body. But, if Moses, and Samuel, after receiving this, are to be confined in the New Jerusalem, then they are not to enjoy so much range, liberty, and privilege, as they had before. For, previous to resurrection, they could come back to earth. If the spirits of the other world have such liberty to rove through space before assuming their imperishable bodies and their final honour, surely they will not have less liberty after they enter their perfect state.

Since flesh and blood cannot inherit the kingdom of Heaven; we hold that Enoch and Elijah, before entering there, must have been changed, and have received their immortal frames; as those

living on earth at Christ's second advent will receive such frames, and be caught up to meet the Lord in the air. But Elijah, with his glorified body, came back to earth, on the Mount of Transfiguration. If by and by he is to be confined in Heaven, then the future is to bring him, not increase of privilege, but diminution. If, having received his glorious form, he is not confined there now, upon what ground assume that he will be hereafter, while the gates stand open day and night?

The angels have been permitted to range far and wide. Are they to be there confined? Must their uncounted myriads stand inert, those wings forever folded that were once forever spread? And, if so, why? And if angels are not confined, upon what ground assume that we shall be, since, as Scripture teaches, we shall be higher than are they? If there is no restriction upon angelic flight, are powers of locomotion bestowed on glorified saints, simply that they may be forevermore unused?

Wicked spirits can now visit earth. They are not, as yet, restricted to any single place. And, if we by and by are not permitted to come back from Heaven to earth, then the devil and his angels are now enjoying privileges which the saints in their glorified estate can never be allowed to know.

Next to the question whether we are to have

eternal life at all, few others are weightier than this. Are we to enjoy unrestricted liberty of roaming and studying throughout the universe of God, with all its unspeakably varied and ineffably overwhelming revelations of His character? Or, while we see the wonders of creation spreading far away indefinitely every whither; from any near approach to them, are we to be shut out, that we may be confined in some one limited space?

As we gaze upon the starry vaults, are they to be eternal enigmas, o'erhung with clouds of mystery forever? Upon the parapets of the Holy City are the children of God to stand in despair, looking out to everlasting upon ranges of creation which must be to them forever sealed, and whose lessons must be forever hidden? Then eternal life would be eternal tantalization.

And if some Christian souls should say, "We have within us powers of lofty and untiring flight, and we would fain go forth to explore the marvels which our Father hath created;" before those open gates, would God's children be beaten back? As the cherubim, with flaming sword, stood at the gates of the earthly Eden, to keep us out, do they stand with fiery blades before these portals of the heavenly Eden, to keep us in? Are we forever restricted there, unable to explore God's realms around? Is that life an everlasting captivity? Then Heaven would be a prison.

Is there any utterance of God to this effect?

Any reason to believe such edict is coming by and by? Will there be on man's part the everlasting, secret, strong desire, which he struggles to subdue? On God's part, the everlasting denial? Is this to be the condition of the redeemed souls of the human family? Are the aspirations of those glorious intellects to be eternally paralyzed; their desires to investigate and learn, forevermore repressed? If people only entered in, then soon all holy finite spirits would be assembled there. The universe itself would be a waste. Never a living creature anywhere throughout it, to contemplate and enjoy God's works in His creation.

But, though no evil spirit or unforgiven sinner can ever enter in, there will be no barrier to keep any saint from going out. The pearly gates of Heaven swing outward as well as inward now. The celestials go sweeping outward through them now. Both saints and angels through them outward pass. And they shall swing both ways forever. That saints and angels may pass out as well as in. Of the familiar verse in Revelation (Chap. 21; 25), the plain meaning is simply this, "The gates of it shall not be shut at all."

As the presence of fins on fishes proclaims the general intention that those fishes shall move through water, and the presence of wings on feathered creatures indicates a general purpose that those birds shall move through air; so the unmistakable future physical preparation of hu-

man beings for journeying through the boundless kingdoms of space, raises an impregnable presumption that we shall be allowed to traverse them. We are irresistibly compelled to believe that there is no portion of the universe, save the region of the lost, which the child of God will not be permitted to explore.

What Scriptural passage or argument of any weight can be adduced against this view? Does any one cite Rev. 3; 12: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out?" But these words must be understood in a figurative sense. In the final visions of the Book, the temple has forever disappeared. There is no temple more. "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." (Rev. 21; 22). In Rev. 3, we must take the word temple as having a purely spiritual import; as meaning the glorified body of Christ, "in whom all the building fitly joined together groweth unto an holy temple in the Lord." (Eph. 2; 21). The text above quoted teaches, not permanent restriction in physical residence, but perpetuity of spiritual relation.

And, in the absence of inspired evidence that we are not to travel through the infinite realms of God; this unquestionable power of coursing through them, is of itself sufficient proof that we shall have the privilege of traversing them. As

Revelation gives no opposing hint, so it would seem difficult, if not impossible for reason to suggest any valid ground why we should not have this liberty of far-ranging flight. Therefore we insist that our ability to make these limitless journeys, is evidence conclusive that we shall have the opportunity. So, were the Bible otherwise entirely silent as to the matter, upon simply this one basis—the Scriptural revelations about our coming powers of flight; we are justified in believing we shall have divine permission to journey through our Father's illimitable kingdoms. That we shall be permitted to go wherever God doth reign, and as long as God sitteth on the throne.

To the question what further reasons can be given to support the conclusion that glorified man is to range throughout the Cosmos; we answer, there are reasons many. Some of these now follow:

One is the general and earnest aspiration of thinking men to investigate the universe. With the prospective gift of flight already discussed, God has bestowed a strong desire to use this power of motion.

Every human being, who thinks at all, ponders within himself this question whether he is ever to behold those distant worlds. How often did the reader ever meet an intelligent person who would

admit he had no desire to explore them? Our intellectual and spiritual instincts repudiate the idea that we are to be confined on any single orb.

This belief that we shall visit the far-off constellations, and this desire to do so, were not specially noticeable in ancient literature. Then men had no conception how wonderful God's kingdom was. They did not know much about the most familiar aspects of the Heavens. Were not thinking of them. But belief in the prospective privilege of which we speak, is a developing feature of modern thought. Scientists speculate about it. Theologians anticipate it. The Christian imagination revels over it. It seems to be a growing and cherished element of theological and religious faith.

Ever since men have begun to realize more fully the extent of the universe, their hope has kindled of some day reaching God's remoter provinces. That hope is itself prophetic of coming possibility. This growing desire among Christian people that we may be permitted to survey the cosmos, is confirmatory of our previous reasoning and our general positions.

Hence we draw one argument from human longing to visit those far-off spheres. With the spread of philosophy and science in various lands, men dream more and more of one day investigating and enjoying the immeasurably distant realms of space. The human mind becomes more and

more interested to learn about them everything which at present can be known. With utmost eagerness scientists receive from the great observatories of the globe news of fresh discoveries. With unfailing and increasing fascination the starry firmament attracts our gaze, and stimulates imagination to its loftiest flights.

How many must echo the sentiments of Jung Stilling! "I know many worthy individuals, and persons of religious sentiments, supposing that, after death, we shall study the works of creation, traveling from star to star, on errands of high importance, and finding, in so doing, a great part of our felicity. * * * I myself have this idea, but believe it will only be realized, when the soul is in possession of its newly glorified immortal body."*

Macready said, "The notion of our earth alone being inhabited, seems to me a conceited one. I sympathize with the feeling of old Fuseli, the painter; who, as he walked up and down with me on the terrace one fine clear night, looked up at the myriads of stars above him, and said, 'Perhaps I shall be among them soon;' his tone was deep and solemn. It thrilled me through.' "**

Professor O. M. Mitchel, the great astronomer, believed that in the future life he was to go from world to world, continuing his studies of the Heavens.

* "Pneumatology," page 171.
** "Macready as I Have Known Him," Lady Pollok.

We desire this range. It is almost inconceivable that spirits in the other world can be content to remain in one place, and not long for the privilege of exploring and examining the universe. It seems absolutely certain they also must have like desires with our own. The thinking soul yearns for that unbounded liberty of range hereafter. Toward it go the natural instincts and longings of the human heart.

At the cañon of the Yellowstone, you survey the stupendous cleft, 1,000 feet or more in depth. Back of its precipices are primeval forests. Along its sides are so many colours, which in variegated beauty blend! At the head of the chasm, upon your right, the roar of the cataract—the great Yellowstone Falls! There, in majesty, the waters rush, and foam, and rage, and thunder. Then go hurrying down the gorge.

Out of the abyss, on slender pinnacles of rock, that come shooting up into the air, the eagles have built their nests. You look right down upon them. Along their eyrie's edge some tiny eaglets stand. One parent bird is hovering along the cliff. While the other has mounted so high in air, he is scarce visible—just a speck against the sky. Now down through the cañon see that young eagle sail, reared last summer perchance in this same nest. Through mist, and cloud, and iris-coloured spray, he comes; his pinions tipped with light. But the eaglets see, and emulate him.

The flutter of their little plumes, and their weird cry—as it goes echoing away, proclaim their aspirations. These are prophetic of the day when those eaglets shall know the power God giveth to an eagle's pinions. By and by, like their parents, the eaglets shall be soaring—strong, and swift of wing.

And man is the child of God, who is present everywhere. He is the brother of Christ, who may journey every whither. He is pupil of the Spirit, who is infinitely ubiquitous. It is natural that he should covet this wide-extending flight. From his very parentage, he must thus aspire.

And, as we ourselves cannot be satisfied with a conception of the future state, which confines us to any single sphere, so neither is Father, Son or Spirit content with any such idea.

In proving this, we might present at the outset the plain and unqualified statements of Scripture from the Father, from the Son, and from the Holy Spirit; for each person in the God-head distinctly declares that the believer's future heritage is to be the universe. But perhaps this mode of procedure would not be the most satisfactory and effective. It may be wiser to begin with other evidences, and show how many, strong and various, but consentient they are; and how all culminate in and emphasize these universal and unmistakable affirmations, which are repetitiously given upon the pages of Holy Writ, that the child of God shall

inherit all the empires of the Deity. We will pursue, therefore, this latter course.

CHAPTER IX

THAT GLORIFIED SAINTS WILL POSSESS AND ENJOY THE ENTIRE COSMOS, IS PROVED BY WHAT THE BIBLE TEACHES ABOUT GOD THE FATHER AND OUR RELATIONS TO HIM.

I. Consider His spirit toward us.

Earth is His foot-stool. Heaven is His throne. He plainly teaches that we are to see these. But does He teach that these are all we are to see?

Imagine a king, and one who has been adopted as his son. That adopted son is told he is to enjoy the favour of his royal father as long as they both live. The son says, "Can I visit your far-distant realms?" "No." "May I look upon the mighty seas which ebb and flow within your empire?" "No." "May I go to its mountain ranges, gaze upon their slopes and crests?" "No." "See its mirrored lakes, which are smiles of the Creator, photographed, then framed with woods and hills?" "No." "Enjoy the meadow and the garden?" "No." "Can I visit any of these things at some future time?" "No. You can see my foot-

stool and my throne. Nothing more of all my kingdom; now, or at any time to come."

Could this spirit be conceived, even in an earthly monarch? Much less in the infinite heart of the Father God. We cannot for an instant soberly attribute to Him such disposition, permitting us to see only His foot-stool and His throne; but forevermore nothing of His boundless and everlasting kingdom.

The sacrifice of His well-beloved and only-begotten Son represented the greatest possible love even a divine nature could feel for man. God has already granted us the highest proof of love He was able to bestow. If He gave the life of His Son whom He loves as He loves Himself, surely He cannot withhold the privilege of seeing the material things His Son has made. For this is necessary that we may appreciate the greatness of that Son. If the Father allowed the Prince Royal to be slain, to bring us into that Father's kingdom, will He keep us in one corner of His kingdom forever? After paying such a price to give us eternal life, will He now withhold what is necessary to ensure for that life its fullest expansion and development? Throughout that eternal existence, are God's children, whose adoration He so much covets, never to behold more than a minute portion of their Father's realms, or to know how great their Father is?

As the gift of His Son shows His spirit toward

us in other things, so it represents that spirit in the matter of which we speak. That such infinite love will be exhibited by keeping us in ignorance of creation to all eternity, is inconceivable.

The highest love means bestowal of self. Its instinct is to give everything save moral character —all one has, all one is. And God's love, in its final manifestations, cannot be satisfied short of the largest possible granting of privileges both spiritual and material. The infinite heart can never be content with any expression which withholds even mere knowledge of the creation which has proceeded from the infinite mind.

1. But our assumption in this matter does not approach the actual fact about what He is to do. For, far from so comparatively slight a boon as that of allowing us to see and study these material things, He purposes to give them for our *possessions*. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us *all things?*" (Rom. 8; 32). The Greek phrase "*all things*" is the same as that describing the "*all things*" that God created through Christ. (John 1; 3. Eph. 3; 9). It means all created things.

This language expresses God's desire and intention to give us these things outright. As He gives His Son, so He gives the privileges of His empire.

His infinite and eternal love, from its very na-

ture, cannot be satisfied until it has communicated itself in the utmost possible realization of itself through all the resources at His command; through Himself, His Son, His Spirit, and His kingdom.

God, as it were, gives His own heart; then sends His Son, then sends His Spirit, then takes us to be with Him, then gives us the City of God, and His entire universe.

2. With this plain teaching about the spirit of God concerning us, agrees what is taught by parable. The spirit of the divine Father toward us, is illustrated by that of the human father toward the prodigal son. To the returning prodigal the human parent gives welcome, and feasts him with the fatted calf. But, to the elder brother, who has been faithfully serving, he says, "Thou are ever with me, and all that I have is thine." (Luke 15; 31). And the glorified saint, a prodigal no more, has come into the position of the elder brother, who abides forever in the father's house. Therefore the spirit of the divine Father toward him is expressed in the words, "Thou art ever with me, and *all that I have is thine.*"

Says Nehemiah (Chap. 9; 6), "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens," (i. e., the entire universe,) "with all their host, the earth, and all things that are therein, and thou preservest them all; and the host of heaven worshippeth thee." This includes

all material things. But, regarding all these things, God's spirit toward the ransomed saint is described by the words "*all that I have is thine.*"

Such teaching shows God as having, in overflowing measure, the spirit that would lead Him to do the things of which we speak, and bless us to the utmost. And, since our sins will then be no longer in the way, there will be nothing to prevent Him from acting according to His disposition.

So with man's desire to journey amid the distant worlds, accords God's desire to let him do it.

II. But God's spirit must fructify in act.

This spirit is formally expressed in a plain declaration of His settled purpose to give us all things. That purpose is brought out in various ways.

The Scriptures abound in passages which proclaim that God's kingdom is absolutely all-comprehensive." For instance, I. Chron. 29; 11: "Thine, Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." Of course this kingdom includes all matter as well as all mind.

Now consider

1. The Scriptural intimation that, with enjoy-

ment of the *spiritual blessings* of the kingdom, are to go the *material privileges* also.

God says through the lips of Christ (Matt. 6; 33), "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Again, (Luke 12; 31), "Rather seek ye the kingdom of God; and all these things shall be added unto you." But, of course the disposition and principle of government which, with spiritual gifts here on earth, promises a proper share of material gifts; must, when acting in the other world, to the higher spirituality, add also higher material gifts and privileges. Christ's language plainly intimates this. "Fear not, little flock; for it is your father's good pleasure to give you the kingdom." (Luke 12; 32). But that kingdom includes all things, spiritual and material.

These passages emphasize the spiritual features of the kingdom of God, as taking precedence. But teach that pursuit of the spiritual elements of the kingdom brings in addition physical and material bounties. Diligent quest of blessings in the spiritual department of that kingdom has promise of blessings in the material hemisphere also. So Paul exhorts (I. Thess. 2; 12), "That ye would walk worthy of God, who hath called you unto his kingdom and glory." Revised Version reads, "who calleth you into his own kingdom and glory." God hath called us into His own kingdom and His

own glory. But His kingdom comprehends the entire universe, and part of His glory is to rule over the universe. To a share in this kingdom and this glory, He calls us.

2. Note what is taught concerning the *extent of God's abode and ours.*

"*Do not I fill heaven and earth?* saith the Lord." (Jer. 23; 24). The Psalmist sings, "Unto thee lift I up mine eyes, O thou that dwellest in the heavens." (Ps. 123; 1). And Solomon echoes, "But who is able to build him an house, seeing the heaven and heaven of heavens canot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?" (II. Chron. 2; 6). And, in another place, he repeats this sentiment. (II. Chron. 6; 18). Again, the Psalmist voices his adoration. "Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain." (Ps. 104; 2). Isaiah adds, "It is he * * * *that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.*" (Is. 40; 22).

His dwelling is the light of countless suns. But "Behold, the heaven and heaven of heavens cannot contain him." (I. Kings 8; 27). God is everywhere; and He is everywhere all the time. Otherwise He is not omnipresent. But, if He dwells throughout the entire universe, and dwells there

all the time, then the entire universe must be His house. Does He inhabit eternity? He also inhabits infinity. This is the Father's home. And if the Prince Royal was slain to bring us into it, will the Father keep us in a single apartment of that house forever? Not even allow us to see this abode the Prince has built?

Christ says, "In my Father's house are many mansions. * * I go to prepare a place for you." (John 14; 2). But God's house is greater than His foot-stool, greater than His throne. His abode is coterminous with His empire. God's house is the universe.

Hence these mansions preparing for us, are not part of His foot-stool; or part of His throne. They extend far away, beyond both foot-stool and throne—beyond earth and any local heaven. Why then must they not be on the starry worlds, if not the starry worlds themselves? Can they be anywhere else, if indeed anything else? Our abodes will not be confined to a local heaven alone. They will sweep beyond this, through the heaven of heavens. However numerous may be "the dust-like clouds of stars," "we are the Creator's children, and these crowded nebulæ, packed with orbs as thick as the ocean-beach with sands, are the many mansions of the house fitted up for his abode and ours."*

From the late Dr. George T. Purves, Professor

* Alger's "Doctrine of the Future Life," page 600.

of New Testament Literature in Princeton Seminary, we quote in part his exegesis of the "many mansions:"**

"Give the phrase a larger meaning, and the force of its comfort will be more plain. * * * What more natural then, than for him to regard the whole universe itself, as His Father's house? Such, in fact, it is. * * The whole universe is filled with His presence, and has been created by Him to be the place where His children shall dwell in companionship with Himself.

"Thus I understand that the Lord meant by His 'Father's house' the whole vast universe; and, if so, the point of His comfort to the disciples becomes clear. 'In my Father's house,' He said, 'are *many* mansions.' Do not suppose that this world is all, or that beyond the vail, even the blessedness and joy of this world will not be surpassed. You have found a home here. * * But this is only one mansion. There are many more. You have entered only the first. There are myriads that you have not seen. Do not, therefore, trouble that I leave you. This world is not the whole of the stage on which redemption is to be wrought out. * * This world is but one place of abode with God. There are innumerable more, and only with these in thought can you realize the worth and promise of the Christian life.

"No doubt the false astronomy of that day made

** "Faith and Life," pages 341-346.

it seem more difficult for the disciples than for us to grasp the scope of the Saviour's words. * * We know that ours is but one of countless worlds."

3. Consider what is said about our *instruction* in the heavenly mansions.

Scripture indicates unmistakably that the coming life will introduce us to a higher and more advanced stage of education. There will be expansion and enlargement of our faculties. For these latter there must be fitting exercises. Thus, from the very nature of the case, there must be instruction. So the Bible declares, "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." (I. Cor. 13; 12).

Surely, next to God himself, one of the greatest subjects we are to study is the works of God. For, without these, it is impossible to gain understanding of God Himself. Without exploring the visible things, we can never understand the things invisible. We cannot know His character, appreciate His attributes, or realize His glory. It is absolutely necessary for us to have the profoundest and most comprehensive possible understanding of the creation, in order to a right knowledge of the Creator.

There can be no conceivable reason why the Father should not allow us this knowledge. There

will be in us no rebellion, antagonism, or possibility of misusing what we learn. We are to be forever holy. Our one great aspiration and desire will be to obey Him, and honour Him. And increase of intelligence for us, the largest possible education for our minds, will but prepare us to serve Him better. This is for our interest, because knowledge of His works will develop us. It is for His interest, because such knowledge will enable us to glorify Him more.

The Scripture implies that we are to consider His works. It calls our attention to them; directs us to investigate them. In Job, God challenges the patriarch to behold the divine character in the creation. "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season?" (i. e., the signs of the Zodiac?) "Or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth?" (Job 38; 31-33). And through Isaiah the Spirit says, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Is. 40; 12). "Hearken unto me, O Jacob * * * * I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heav-

ens; when I call unto them, they stand up together." (Is. 48; 12-13).

And through Paul, the Spirit says, "For the invisible things of him from" (Revised Version, "since") "the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead;" (Revised Version, "divinity,") "so that they are without excuse; because that, when they knew God, they glorified him not as God." (Rom. 1; 20-21). But the word "world" is in Greek "the universe." "The invisible things of him since the creation of the *universe* are clearly seen."

There is enough revealed in this world to render inexcusable those who say there is no God. But earth compares with the universe, as the drop of water with the ocean. On earth the invisible things are seen clearly; that is, manifested clearly, but not comprehensively. So the text does not mean that the invisible things are exhaustively seen and understood by the things that are made *in this world.* It is a more comprehensive statement. "Since the creation of the *universe,* the invisible things of God are understood by the things that are made," i. e., that are made throughout the entire *cosmos.* And the *universe* must be searched and studied, that the invisible things may be more fully and thoroughly understood.

As well assume that investigation of one clover leaf yields sufficient knowledge of the vegetable

world; or examination of one rabbit brings ample acquaintance with the entire animal kingdom; as that a survey of earth gives us exhaustive understanding of God's works, and of His invisible characteristics. As well claim that by study of a single grain of dust, we may know the globe; as that, by study of the globe, we may know the universe, and what may be understood about the ineffable glories of the Deity.

But, while our study of creation is explaining it more and more, only an infinitesimal part of "the things that are made" can be known by us in our present state. Through the illimitable expanses of space move other marvels. These also must be known, if we would better understand the invisible attributes of the Creator.

Is it consistent with His unmistakable purpose of mighty love toward us, to tantalize us through all eternity by allowing only far-off glimpses of material wonders we never can investigate? When such investigation is necessary for our own mental growth, expansion, and delight; also our higher ability to understand His attributes and honour Him?

Consider other similar passages. Thou "hast set thy glory above the heavens." (Ps. 8; 1). "The Lord is high above all nations, and his glory above the heavens." (Ps. 113; 4). "His glory is above the earth and heaven." (Ps. 148; 13); i. e., His glory fills the expanse of the firmament

throughout the universe. "The heavens declare the glory of God, and the firmament showeth his handiwork." (Ps. 19; 1). Doubtless—to angels. And they will do this to men, when men have power to range through and explore them. But certainly they do not declare to us His glory and His handiwork now, save in the most limited measure. If we are to be forever in some local heaven, and our relations to the firmament are to be forever substantially the same as now; if we must study that firmament forever from a limited basis, and at incredible distance; our knowledge of it must be forever microscopic. If, of over a hundred million spheres that sweep through the realms of space, we never are to know more than one or two orbs; then only an infinitesimal portion of God's glory is ever to be made known unto His sons. God's material works must remain forever volumes chained and locked. How will the heavens declare His glory, when they are to be forever beyond our ken? How will the firmament show His handiwork, when we are to be separated from it forever by immeasurable abysses?

What sort of witness would he be, who should declare less than one hundred-millionth of the truth, and withhold the rest? What sort of teacher would he be, who should present less than one hundred-millionth of a subject, but never any more? Are the heavens to declare, while no one is allowed to listen? Is the firmament to show,

while no one is permitted to behold? Reverently we submit that, at present, the heavens conceal the glory of God, and the firmament hideth His handiwork.

The heavens and the firmament are a library of over a hundred million volumes. And at present we have only been able superficially to investigate a single one—the earth. Surely it does not accord with God's character to allow His children to read out of the divine library only one or two books through the endless ages that are to come; while over a hundred millions more of illuminated and interesting volumes must be to us forever scrolls sealed with seven seals.

There is the British Museum, filled to overflowing with the most varied, valuable and instructive products of the hand and brain of man. Imagine an English Sovereign, pointing from some distant spot to that Museum, and saying to his son, who is being educated for the throne, "All history is there. All antiquities are there. All poetry is there. All science is there. All things of beauty are there. Almost every conceivable product of human genius is in some way represented there. Greatest collection of literature and art ever gathered by the Anglo-Saxon race!" And the son says, "Can I see it?" "Oh, no! No one can ever see any of it, at any time. But it is all there."

And if we, through the endless cycles, are to see only a single place, behold only a single por-

tion of the glory of God as revealed through the vaulted heavens; if to us, called to be princes of royal blood, He is going to show only His footstool and His throne, not His house, not His kingdom, filled with the wonders which His fingers fashioned; wherein can this be to us educational and instructive? How can this be for our highest good? Then eternal life will be, not a manifestation, but a hiding of His glory; an enforcement of everlasting ignorance.

God's Word and His Works are companion utterances of a mighty revelation. But what would we think, if God, by prophets and apostles, were to put forth revelations about Himself, then say, "The Bible is a disclosure of my will about you; but all is to be closed forever, so you are never to behold much more than the outside of the book? These Scriptures contain my wisdom and express my glory. But you never will be permitted to read more than one or two verses of them, at the utmost, to all eternity?"

And are we to think that He refers to His work in the star-lit heavens of heavens, as a luminous exhibition of Himself; but never intends to allow us more than the most rudimentary knowledge of those distant infinitudes, populous with orbs; when, without knowledge of these wonders with which He has filled His empire, it is impossible for us justly to understand, appreciate, and adore him? No. The universe is distinctly and repetitiously re-

ferred to as an exhibition of His wisdom and power. We are called upon to study it. We are to witness in it His glory. And, from earth, or from any local heaven, we can investigate His works, and behold His glory, only in the most infinitesimal way.

Therefore, since the starry worlds reveal His handiwork, and declare His glory, there must be a fuller exhibition of them than is possible at present; or in any limited Paradise. We must by and by be permitted to visit and investigate them. As much as He designs us to search the Scriptures, He means us to search and study the stars and suns.

4. Observe what is said about the *enjoyment* this instruction is intended to produce. It is enjoyment of *all things.*

It is necessary to notice some suggestions which the Scripture contains upon this head. In Romans 11; 36, the apostle is speaking of our salvation by grace; and alludes to God's universal ownership and sovereignty. "For of him, and through him, and to him, are *all things*, to whom be glory forever." This language comprehends the boundless universe. Of course "all things" must include those far-off worlds. These are among the possessions and resources of the God of grace.

Later (II. Cor. 4; 18), Paul is writing about our

various discipline as preparatory for that coming life. "The things which are seen are temporal; but the things which are not seen are eternal." Then (II. Cor. 6; 10), he speaks of himself, "as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing *all things*." How did he make many rich? One way was this: By bringing them into enjoyment of this eternal and universal heritage. While he himself, though at present having almost nothing of temporal good, held a title to the entire universe. He enjoyed almost nothing then, but, a little later, he was to enjoy it all.

And he says to the Corinthians (Epistle II. 4; 14-15), "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For *all things* are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God." The "*all things*" seem to be what we are to enjoy after death. As Christ, raised up, enjoys *all things*, so the believer, raised up with Him, shall also enjoy *all things*.

Again, in Timothy (I. 6; 17), Paul says, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly *all things* to enjoy." He certainly does not "give us richly all things to enjoy" in this world. Therefore it must be in the world to come. Here we

have sickness, trial, poverty, and spiritual conflict. But there, health of body and soul, abundance of good, great happiness, etc.

In these texts, the words "*all things*" must be all-embracing. They must include the distant regions of God's boundless domain, and whatever those comprehend. Are we to enjoy them merely by looking upon them through a telescope? Then, by the same reasoning, how would it seem, if the promise that we are to enjoy the New Jerusalem should prove to mean simply this, that, from some outside point, incredibly distant, we are to behold it far away; and, over it, the faint and far-off light that betokens the presence of God? Such a beholding of *all things*, would be like that beholding of the glorified Christ, which is granted to the lost sinner, and which Balaam described, when he said, "I shall behold him, but not nigh." (Num. 24; 17).

But enjoyment of those realms does not imply merely recognition of the fact that their starry continents exist, revealed to us as distant sparks of light. Enjoyment implies visitation, examination, acquisition of ample knowledge about them, satisfaction of the æsthetic sense in beholding their varied beauties, and kindling of adoration from contemplating them as the handiwork of God.

5. Consider what is promised about the *expansion and glorification of the believer's nature.*

Instruction and enjoyment are to be attended with great growth and honour for the saint. "Then shall the righteous shine forth as the sun in the *Kingdom of their Father.*" (Matt. 13; 43). There shall be the utmost development, enlargement, and splendour in their entire being. This apotheosis shall be, not merely on His foot-stool, or even at His throne. It shall be in His kingdom, His entire domain.

The royal princes of God, are they to be kept forever from knowledge of their Father's works in the physical universe, which is flaming all about them, and in which they, His children, are preeminently distinguished as the sun is in the heavens?

Among the material things then known, the orb of day appeared as the most conspicuous and resplendent object of the entire creation. To say they were to shine forth as the sun, was to declare that they should shine forth with unparalleled, incomparable, and ineffable glory. Second only to Christ, they were to be the most wonderful beings in existence.

The text does not simply mean that the entire church is to shine as the sun. The idea is that each individual saint shall thus shine forth. But the sun requires for himself alone a vast space wherein to assert his regal dignity. He sweeps through the heavens with majestic motion. "His going forth is from the end of the heaven, and his

circuit unto the ends of it: and there is nothing hid from the heat thereof." (Ps. 19; 9). And this motion, the most sublime of which men then had any knowledge, it fitly suggestive of the glorious range which awaits the children of God. What figure could have been employed which would give a more enlarged idea of their coming majesty, liberty, and scope of flight?

But the figure from the sun is not so significant as the fact about that orb. For our modern knowledge that the sun not only seems to circle through the sky, but that sun and entire solar system are moving through space with more sublime and mighty sweep than the ancients ever dreamed, gives still grander import to the text.

"Through all human history, nay, so far as we can discover, from the infancy of time, our solar system—sun, planets, and moons—has been flying through space toward the constellation Lyra with a speed of which we have no example on earth. To form a conception of this fact the reader has only to look at the beautiful Lyra and reflect that for every second that the clock tells off, we are ten miles nearer to that constellation. Every day that we live we are nearer to it by almost * * * a million of miles. For every sentence that we utter, for every step that we take in the streets we are miles nearer to this star. We approached it by tens of thousands of miles while the writer has been penning these lines, and the reader has

been carried nearer by a thousand miles while perusing them. This has been going on through all human history, and we have reason to believe that it will remain true for our remotest posterity." (Prof. Simon Newcomb. *Astronomy for Everybody.* p. 325).

Can the language of inspiration, having such pronounced significance, comport with the idea that the righteous are to be confined forever in some restricted spot, debarred throughout eternity from remotely approaching the wonders of creation, which are manifest everywhere? Or even from visiting the orb nearest to that on which they themselves must everlastingly abide?

The idea that God has made the boundless universe, with the intention that it shall never be explored, studied, or enjoyed, by angels or by men, is unmistakably contradicted by His plainly expressed purpose and promise. For

6. Note what is declared about *our final inheritance of the entire kingdom of God.*

Of God's dominion we read, "His kingdom ruleth over all;" i. e., all persons and all things. (Ps. 103; 19). It is absolutely all-comprehending. David says, "All that is in the heaven and in the earth is thine." (I. Chron. 29; 11). All things, both material and immaterial, are His. Says the Psalmist, "Thy kingdom is an everlasting king-

dom, and thy dominion endureth throughout all generations." (Ps. 145; 13). And Daniel, alluding to the stability of that kingdom, refers to it as an "everlasting kingdom." (Chap. 7; 27). But, of the final judgment, we are informed, "Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 35; 34).

And what kingdom is this? We are told (I. Thess. 2; 12), God "hath called you into his kingdom and glory." The Revised Version reads, "calleth you into his own kingdom and glory." God's own kingdom and glory then, are what we are to inherit. God bestoweth upon us, as an inheritance, not merely earth, and the City above, but the boundless empire of the universe, which must include the glory of forever ranging through it.

In an inheritance there is an absolute passage of the title from the person who bequeathes to the person who receives.

The title no longer remains in the donor. It passes to the heir. The word "inherit" is very strong. It suggests that there is such transmission of the title; that the giver has no longer any claim whatever; but the title is bestowed on the recipient. The language implies that there is almost a divine relinquishment of title. Of course the title does not pass from God. It remains in

Him. But this language indicates, in the strongest way, the complete manner in which the title is also vested in His sons.

Upon what ground then can they be forever excluded from investigation of a kingdom which they are themselves to own? If they are thus to inherit it, surely they must have amplest ability to acquire knowledge of it. They will have the opportunity of journeying through their own kingdom, and enjoying it forever.

In view of such language on the page of inspiration, how shallow is any reasoning that our eternal inheritance will be confined to any single sphere!

If a multi-millionaire—a man worth fifty millions, declared in his will that his children were to inherit all his estate; when the time came for his will to be operative, would the executor say to the heirs, "According to the provisions of your father's will, I hand to each one of you the sum of one dollar?" And if God calls us to inherit His kingdom and His glory; and that kingdom includes, to our knowledge, over a hundred million worlds, and that glory includes, as one of its elements, authority over and enjoyment of these worlds, upon what ground, shall it be affirmed that we are to receive only some one of them, which may be the seat of a local heaven, while the boundless universe billows away beyond it; and of that, to all eternity, we shall know almost nothing.

Any such restrictive interpretation seems to be designedly and emphatically excluded by the language which rings out, in mighty organ tones, in the closing chapters of Revelation. The Christian's inheritance is not limited to any one sphere, or any one portion of the universe of God. "He that overcometh shall inherit *all things;* and I will be his God, and he shall be my son." (Ch. 21; 7).

It doesn't say that he shall inherit a few things, or some things, or a single city, or star, or cluster of spheres, but—without limitation—"*all things.*"

And this accords with the Revised Version, which reads thus (Rev. 21; 5-7): "He that sitteth on the throne said, behold, I make *all things* new. * * He that overcometh shall inherit *these things;* and I will be his God, and he shall be my son." God will make new "*all things.*" And he that overcometh shall inherit *these things,* i. e., "*all things.*" Through all its future changes, the universe shall belong to the glorified saints.

The title to "*all things*" is primarily in God Himself. He voluntarily bestows that title upon us. And the inheritance covers "*all things*"—the entire cosmos. Nothing whatever is excepted.

These prophesies are among the strongest, most comprehensive, and most unmistakable in the Scripture. Thus most clearly is presented the doctrine that our future possessions are to be

measured only by infinity of space and everlasting duration in time.

Thus what is taught about our relations to the Father, the Supreme Ruler of Creation, makes it absolutely certain that man redeemed is to have an inheritance which is coterminous with the whole boundless empire of God. And it is to endure forever. Such inheritance implies the power, privilege, and pleasure of traversing and exploring all portions of that universe; and of enjoying all things that are therein.

What further argument is required? Nevertheless we will present other evidences equally incontestable.

CHAPTER X

THAT GLORIFIED SAINTS WILL POSSESS AND ENJOY THE ENTIRE CREATION, IS PROVED BY WHAT THE BIBLE TEACHES ABOUT CHRIST AND OUR RELATIONS TO HIM.

I. Consider Christ's disposition and feelings toward us as *friends.*

1. Remember what the Word declares about Christ's love for us, as shown by His willingness to lay down His life in atonement for our sins. The highest proof of affection love can give, is readiness to suffer for the loved one. And He cherished for us the highest love that even the divine heart could feel for its creatures. The divine nature could not die. But the divine being could take a human nature; then this divine person could die in that human nature, to show His love for us. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15; 13-14).

He has for us the highest love that can exist

in an infinite nature for a finite nature. Thus Christ has given us the strongest possible evidence of His love that even a divine being can conceive and carry out toward human beings. He has actually given us Himself. Then can He, who has filled the universe with such marvels of His creative skill, manifest not the least desire that we should understand them, for profit and for pleasure? His material possessions are as nothing in value, when compared with Himself. Willingness to give Himself, must carry with it willingness to let us enjoy His material kingdom also.

As if a potentate, who so loved a friend as to be willing to die for him, and to invite him to live forever at court, would not allow that friend to journey through the country over which that monarch reigned with undisputed sway. Since the Son of God voluntarily chose to sacrifice His life in expiation for our sins, and has invited us to behold His face, to dwell forever in His radiant presence, the idea that He will not allow us, no longer sinners but ransomed saints, to behold and study the universe which He has made and owns, seems a manifest absurdity. Therefore we unhesitatingly argue that His spirit toward us must be one willing to let us explore and enjoy His material domains.

What the Bible teaches about Christ's love for the redeemed *merely as friends*, would alone be enough to warrant belief that He will permit us

to journey through His empire. No cogent argument can be adduced against it. When we remember the power of far-distant journeying which He has given to the glorified saints, simply His interest in us as friends would be a sufficient basis for the belief that He will allow us to explore every circling sphere His eye beholds.

And, if He is willing, that is final. Who can gainsay Him? For

2. He has ability to do what He desires.

Christ, the Head of the Church, is also the King of the Cosmos.

"For by him were *all things* created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things* were created by him, and for him: And he is before *all things*, and by him *all things* consist." (Col. 1; 16-17). "*All things* are delivered unto me of my Father." (Matt. 11; 27).

"All power is given unto me in heaven and in earth." (Matt. 28; 18). Plainly this means all power throughout the universe. He has absolute control over the cosmos, and everything in it, except God. God and He are in perfect accord. He is able to do all that He desires to do toward giving His saints participation in the glory which He Himself enjoys.

3. Note also His plain statements and the necessary inferences from them.

Leaving deductions from His disposition toward the saints, and from the conceded fact that He has power to let us see and enjoy the cosmos; what is the plain utterance of Scripture about His purpose toward us? What is His own statement and declaration? "The Father loveth the Son, and hath given all things into his hand." (Jno. 3; 35). "As the Father hath loved me, so have I loved you." (Jno. 15; 9). But it was not possible that the Father should have for any one greater love than He had for Christ. Not possible that there should be, in any respect, any greater or more wonderful love than this. It is not possible to conceive any greater love than the Father's for the Son. So here is a most overwhelming assertion. As the divine Father loved the divine Son; even so, as it were, with that same love, exalted, constant, and infinite; such as would go out from one divine being toward another divine being; has the Son loved us.

How much did the Father love the Son? Enough to give all things into His hand. Therefore the Son loves us enough to give all things into our hands. Christ says, "All that the Father hath is mine." (Jno. 16; 15). Very good. Then all that Christ hath is ours. Thus we have seen

Christ's necessary attitude toward us, merely as His friends.

II. Arguments from another class of texts, suggesting other human relations to Christ.

1. We are *heirs with Christ.*

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; *But Christ as a son over his own house; whose house are we,* if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3; 5-6). Notice this language, *"Christ as a son over his own house; whose house are we."* This brings us nearer than mere friends. We are His house and family.

But consider what is involved in the family relation which He sustains to us. He says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matt. 12; 50). Here He introduces (a) the fraternal relation in both its aspects; the relation between brother and brother, also that between brother and sister. Like the tie which binds brother to brother, and brother to sister, is the bond between Him and us. With this is also associated (b) the relation between Christ and the only human being to whom He ever stood in the relation of own son—his mother. Strong as the

tie between Christ and His mother, is the tie between Christ and us. And love like that wherewith He would regard His own brother, His own sister, or His own mother—such love He cherishes toward whomsoever will do the will of His Father which is in Heaven.

With such love toward us in His heart, and with all power over us in His hands, how is it conceivable that, throughout eternity, He should never permit us to behold more than one world of the many million spheres over which He is supreme? Irresistibly are we driven to the conviction that there will be a sharing with us of the privileges which he enjoys. We are to share His possessions and His glory.

"God * * hath in these last few days spoken unto us by his Son, whom he hath appointed *heir of all things*, by whom also he made the worlds. Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. (Heb. 1; 2-3). The phrase "heir of *all things*" certainly includes the cosmos. First Christ is said to have created all things. Or God by Christ hath created all things. Then God made Christ heir of all things; in other words, has given all things to Christ; and made him head of the kingdom of the universe. Christ is head of God's uni-

versal empire. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1; 10).

But we are the family of the heir. We inherit from Him, through Him, with Him. And each one of us may recognize this fact of our relation to Christ and God. We are Christ's brethren. "Wherefore thou art no more a servant, but a son; and, if a son, then an heir of God through Christ." (Gal. 4; 7). We also are *heirs of all things* in much the same sense in which Christ is heir, and to the same extent.

We are heirs, not of any local paradise, or any single star, or group of stars, but of the entire all-comprehending cosmos. That the children of God are to be forever shut out from enjoyment of the all-embracing kingdom of Christ, a kingdom of which they are declared to be heirs; is a thing incredible.

We are to own yon stars and suns as Christ does. They belong to us. Upon what ground then argue that we are never to know more than one or two spheres out of the millions of jewelled orbs that sparkle in the illimitable kingdoms of the skies?

To us, by like title as to Christ, come the kingdoms of the universe. As Christ owns the cosmos, so we own it with Him. We have here, not the idea of merely being permitted to behold it,

and study it. We own it, in fee simple, by indisputable right and title, the same as those bestowed on Christ. God, through Christ, created it; then gave it to Christ and to us. When Christ becomes heir, His heritage is the illimitable cosmos, and everything which it contains. So, when we become heirs with Him, we receive that same cosmos, with all that is therein. Each glorified saint shall have as much right and power to range through the universe as has the glorified Christ.

2. Now comes another figure, that drawn from *the conjugal relation.*

This tie is even stronger than that between children of the same family, or between child and parent. "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder." (Matt. 19; 5-6).

This union, so near and dear, is taken to represent the sacred spiritual union between Christ and His Church. Christ is the bridegroom, the Church is the bride. God says, "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Is. 62; 5). "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made

herself ready." (Rev. 19; 7). And the angel said to John, "Come hither; I will show thee the bride, the Lamb's wife." (Rev. 21; 9).

If the strength and tenderness of the relations between Christ and His Church are represented by the conjugal tie, consider the bearing of this truth upon the subject we are discussing. He loves the glorified Church as the bridegroom loves his bride. The bridegroom and the bride are one flesh. But, though He is master of all the uncounted worlds that fly through space, will He never allow the Church to go beyond the limits of some single one; however much the Church may desire to do so? The bridegroom owns over a hundred millions of worlds. But, though he loved the bride enough to lay down His life for her, shall she never be permitted to see more than one world out of the hundred millions? The home of the divine bridegroom is the universe. But is His beloved bride to be restricted forever to a single apartment of it? Such an idea must be instantly rejected.

3. He is the Head. *We are the members.*

We are taught that Christ is so to administer all things, that the Church may unreservedly profit by them, and enjoy them.

"And he is the head of the body, the church; who is the beginning, the firstborn from the dead;

that in all things he might have the preëminence. For it pleased the Father that in him should all fullness dwell." (Col. 1; 18-19). "That ye may know * * * according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the *head over all things to the Church*, which is his body, the fullness of him that filleth all in all." (Eph. 1; 18-23).

We will here notice three points.

First. He is *head* over *all things.*

The phrase "heavenly places" is not merely the local heaven, but the whole heavens. The phrase "hath set him at his right hand," means hath clothed Him with supreme power. God hath put Him in authority over everything in the heavens of heavens—in the cosmos.

Second. Here is still greater nearness and dearness. In the preceding section, we were the brothers of Christ, joint heirs with Him. Again the Church was His bride. But now we are His body—"the body of Christ, and members in particular."

About the meaning of the phrase "him that filleth all in all," there are various views. Ellicott says, "The Church is the veritable mystical body of Christ, yea the recipient of the plenitudes of Him that filleth all things, whether in heaven or on earth, with all the things, elements, and entities with which they are composed." It may mean that He filleth with His presence all things in all places. For certainly He does fill the Church and the universe with His presence. And the Church embraces men after, as well as before death. But, as the human spirit has the human body, by which that spirit is made manifest; so Christ's spirit has the Church as His body. And by this, as one thing, He is manifested throughout the entire universe.

"He that descended is the same also that ascended up far above all heavens, that he might fill *all things*." (Eph. 4; 10). With His glorified body. He was to fill and occupy the universe. He was already filling all things with His spiritual presence. With His physical presence He could not fill all things. But His glorified body, the Church, could be manifested everywhere. "For he hath put *all things* under his feet. But when he saith *all things* are put under him, it is manifest that he is excepted, which did put *all things* under him. And when *all things* shall be subdued unto him, then shall the Son also himself

be subject unto him that put *all things* under him, that God may be all in all." (I. Cor. 15; 27-28).

This means that Christ is to have sovereignty over everything in the universe except God, over all spiritual beings, over all material substances. In this sense, He hath put all things under His feet. The universe is under His feet. It is controlled by Him. But His own body is not under His feet. That is part of Himself. It is above His feet. It is only lower than the head. Here again, by this figure, the Church is represented as superior in importance to the universe, and as above the universe. Because His body is part of Himself.

Third. Christ is *head* over "*all things*" to the *Church.*

He is going so to administer "*all things,*" that the *Church* may receive from them the highest advantage and pleasure.

There is necessary at present, and probably will be necessary to eternity, the coöperation of mind with matter, of the spiritual with the material; for the highest perfection, usefulness, and joy of our finite human life. In our present condition, and apparently in our final glorified state, matter must play its part as subservient to spirit. Matter never sins. Only spirit has the power of sinning. The bodies of Adam and Eve were created holy.

Christ's body was holy, both before and after His resurrection. It was always holy. The Bible does not despise the physical, but dignifies and sanctifies it. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (I. Cor. 6; 19). The risen body will be His temple more emphatically still, His temple cleansed and purified. The risen bodies contain matter. Christ's risen body was not a phantom, a mere spirit. It was not immaterial. He ate the broiled fish and the honey comb. Peter said, "God shewed him openly * * to us, who did eat and drink with him, after he rose from the dead." (Acts 10; 40-41). His body was refreshed with new matter. It was material. Christ said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have." We are to eat the fruit of the tree of life, drink the water of life. Our bodies are to be refreshed with new matter.

Therefore Christ is head over *all things* to a Church whose members have bodies, composed of matter. He administers all things in the interest of beings of this composite character. Therefore he must administer things material.

So He is not head over merely spiritual things. The Church is affected by physical and material things also. To be head over all things to the Church; implies ability to divide the Red Sea, that the Church may pass through; to bring manna from the clouds and water from the rock, that

the Church may have food and drink. It means power to cause earth to open and swallow up disturbers; to turn back the currents of the Jordan, and to fulfill the promises of blessing upon those who pay tithes to God. For there is a declaration that natural forces not under human control shall be overruled for the good of the tithe-payer. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Malachi 3; 10-11).

It implies ability to calm the tempests that raged upon Gennesaret; to work all miracles in external nature; actively to exercise entire dominion over all material things at all times; ability to sustain in its place this earth, which is one theatre of the life of the Church. But, to sustain that in its place, there must be control over the distant orbs by which gravitation holds the earth along its orbit. Then over other orbs which hold those in place.

If there is a local heaven, a City of God, as all evangelical bodies believe the Bible to teach there is, it must be now situated upon some other world,

and a great multitude of orbs must conspire by gravitation to keep that in place.

The stars in their courses fight for the Church. The whole economy of nature, of creation, throughout the entire universe, must stand at His disposal, move at His behest, in carrying out the economy of redemption, and the continued revelations of His will.

If He made such fearful sacrifices to give the Church knowledge and enjoyment of spiritual things, which are of such paramount importance, is it credible that He will withold from the Church knowledge of the material mechanism without which spiritual things cannot be enjoyed, and can be but partly understood. Surely not. But experience shows that the only way in which we ever have obtained much knowledge of that mechanism in the past, was by personal study, observation, investigation and research. That has been God's method of revealing it to us hitherto.

Christ administers the cosmos in the interest of His body—the Church. The body is associated with the head in command over the entire creation. The Church is to possess and enjoy the universe. Of course Christ, the head of the Church, has a right to journey through creation at any instant. It follows that glorified saints, being members of the body of Christ, must have the same right to explore it at will.

Those distant constellations no more exhaust

their obligation to us, by helping to hold this world in its orbit, or the sphere of the local Heaven in its place, than this globe fulfills its mission to us simply by keeping us from flying off into space. The globe feeds, clothes, educates, and delights us; affords a field for very great and wonderful activities. So shall every orb in Heaven variously contribute to our future development and happiness. For Christ and His Church, the stars in their courses shine.

On earth my training is begun.
I then shall heaven's marvels see.
My soul shall range from sun to sun,
Led on by Him who died for me.

My growth in life shall ne'er be done.
No end shall come, there's ever more.
Long as the countless cycles run,
Still must I wonder and adore.

III. Christ, teaching a *oneness of believers with Himself* more complete than can be expressed by merely human or physical relation, compares it to *that which exists between Himself and the Father.*

1. The Character of this Oneness.

Christ, about to leave the world, prays for His disciples. He says, "Neither pray I for these

alone, but for them also which shall believe on me through their word." (Jno. 17; 20). That is, the whole body of believers to the end of time. And there will be included also the believers of the Old Testament Church. Christ's prayer is for His entire Church, through all the ages.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (Verse 21). What is the nature of this oneness? It would be difficult, if not impossible, to conceive of any closer union between two intelligent beings than that which exists between the divine Father and the divine Son. They are the same in substance, equal in power and glory; united in thought, feeling, and action. God and Christ are one in nature, powers, possessions, and privileges. Though in office work there are some distinctions.

The disciples are not to be one in Christ in the sense of being absolutely identical in nature, literally divine. Though there seems to be a growing likeness to Him in nature. But they are to be one in thought, feeling, privileges and action.

Not merely that they may be one with one another, that the Church may be one in itself; though this is included, and follows from the oneness with Christ. It is that they, the entire Church, may be one in Christ, one in God; so that the Church may be one with Christ, and with

God; as Christ and God are one with each other. As regards spiritual things, this is oneness in thought, feeling, purpose, affection, action and life. As regards physical things, it is oneness in position, sovereignty, privileges and possessions.

2. The Consequences of this Oneness.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (Jno. 17; 24). The Church is to be taken into the other world, into which Christ is going. That they may be where He is, and there behold, admire, and enjoy His glory.

First. They are to behold His glory.

Through eternity we hope to contemplate with admiration, love, and reverence, the splendours of His glorified presence. But His glory is not merely the effulgence of His divine person, as the disciples beheld it on Mount Hermon; Paul saw it at the Damascus gate; and John had a vision of it in Revelation. His glory fills the universe. It is the display of His sovereignty over the works which His hands have made; and His amazing administration of them. John declares, "There are also many other things which Jesus did, the which,

if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (Jno. 21; 25).

If Christ's deeds through three brief years were so abundant as to be spoken of with this tremendous hyperbole; how absurd is the idea that, to all eternity, His exhibitions of His deeds and works can be confined to the space of some local Paradise, or some one sphere; and that this will be sufficient to exhibit all He is to do. Such limitation is incredible.

In order to see Christ's glory, it is necessary that we should see His mighty works throughout the cosmos; it is necessary that we should explore, study, and investigate the universe. This is part of what is meant by beholding His glory. This is to be part of our occupation through the unending cycles.

Second. They are to be with Him where He is.

"I will that they also, whom thou hast given me, be with me where I am." Christ's human body and spirit may be anywhere. Well reasons Ellicott, "Christ is perfect God; perfect and glorified man. As the former, He is present everywhere, as the latter He can be present anywhere." If Christ's words mean that the Church is to be with Him where His human body is, then, since that body may be anywhere, the Church must be able

to go anywhere. If His brethren are to be where His human spirit is, then His brethren may be anywhere.

But His divine Spirit is everywhere. Otherwise it would be impossible for Him to administer the Cosmos, to exercise His all-comprehending dominion. Then His mystic body (the Church) may be everywhere. For this is the fullness or manifestation of Him that filleth all in all. And glorified saints, members of His body, may journey everywhither.

Third. They are to share His glory in moral and intellectual things.

For please note v. 22. "And the glory which thou gavest me, I have given them, that they may be one, even as we are one." (Jno. 17; 22).

As we have already seen, His glory is not merely the splendours of His radiant person. But part of His glory is the possession of indestructible and eternal life. And He says, "I am come that they might have life; and that they might have it more abundantly." (Jno. 6; 20).

But this life is not merely holiness, or any other moral attribute or quality. There are highest moral qualities in that life. But life itself must precede holiness of life. The existence of holiness presupposes the existence of intellectual, emotional, and volitive activities, which have the

quality of holiness. Hence the life which the saints are to have, have more abundantly, have forever; does not mean eternal repression of intellect, heart and will. It means increase of intellectual, emotional, and volitive abilities; endless growth and development of mental powers and attainments.

This cannot be obtained by study of mind alone, even of the mind of God, though that is one thing we are to study. Indeed any study of the divine mind makes little progress, unless it takes cognizance of the works which that mind has produced in matter, in uncounted forms and ways of manifestation. To understand the divine mind to any extent, we must study the vast material cosmos through which that mind has been made manifest. The soul which is to have life, and to have it more abundantly, must obtain that enlargement, continually and abundantly, through material and physical things. It must explore and investigate the universe.

Hence, since we are to share the glory of Christ, in respect of having life, and having it more abundantly, we must have that which is essential to attainment of the higher life—great acquaintance with God's works throughout the entire creation.

Fourth. They are to share His glory *in material things.*

His glory is also that of universal empire, all-comprehending sovereignty. His glory includes kingship and control over the Cosmos, with all beings, animate or inanimate, rational or irrational that are in it; also delight in these things which His hands have made. But this glory He is going to share with His disciples. They are to be lifted up to the same height of unquestioned, undisturbed sovereignty; universal, everlasting possession; and unending, unalloyed enjoyment. Christ's glory in this respect is given to us also.

God, as sovereign over the universe, is everywhere in it; enjoying it to the fullest conceivable extent. Christ is sovereign over the universe. His divine Spirit is everywhere in it; His human spirit and body may be anywhere in it; both the human and the divine enjoying it to the fullest conceivable extent. But we also are to be sovereign over the universe, therefore we are to go anywhere, everywhere in it; enjoy it to the largest possible measure.

Fifth. As God and Christ are one with each other, so the Church is to be one with them.

As much as God and Christ are one with each other; in spirit, possessions, privileges, and pleasures; so much the Church is to be one with God and Christ, in spirit, possessions, privileges and pleasures.

"I in them, and thou in me, that they may be made perfect in one." (John 17; 23). "I" (Christ) "in them" (the Church), "and thou" (God) "in me; that they may be made perfect in one." This prayer that they may be made perfect in one is partially expressive of Christ's purpose to perfect, sanctify, and glorify the Church in spiritual qualities, powers, attributes, virtues and graces. Of course this perfection is part of their future heritage. These are the features upon which most stress is usually laid.

While recognizing all that may be said about the spiritual attributes of the coming existence, we at present are endeavouring specially to develop the physical and intellectual elements of that life. In His own language, Christ's desire is this: "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (Jno. 17; 23). Here is a plain statement that God has loved the disciples, as He has loved Christ. Christ declared the Church to be His own body; an essential and indestructible part of Himself. So God loves the Church as an essential and indestructible part of Christ, loves the Church as He loves Christ. But He loved Christ enough to give Him sovereignty over all created things, to enthrone Him in universal kingship forever. Then God, for Christ's sake, has loved the Church enough to give them sovereignty over all created things; universal kingship forever. We, as breth-

ren of Christ, are kings unto God; as much beloved as is Jesus.

All these things are for the glory of Christ Himself and of God. Their glory is paramount in importance; and must be so recognized. But they are also for the advantage of the disciples, then of the Church at large.

"Neither pray I for these alone, but for them also which should believe on me through their word." (Jno. 17; 20). These things were for all who should become disciples through all coming ages. But not for that portion of mankind which will never be saved. "I pray not for the world." (v. 9).

Christ prays for the disciples, "That they all may be one; as thou Father, art in me, and I in them, that they also may be one in us; that the world may believe that thou hast sent me." (Jno. 17; 21).

God the Father is in Christ; Christ is in God the Father. So Christ prays that the Church may be one in them; i. e., that God the Father and Christ may be in the Church; and that the Church may be in Christ and in God the Father; "that the world may believe that thou hast sent me."

23. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

26. "I have declared unto them thy name; and

will declare it; that the love wherewith thou hast loved me, may be in them, and I in them."

Here certain things have been done. Christ has prayed; and has declared to the disciples God's name. And certain ultimate purposes for which these are done, are mentioned. They are. "That the world may *believe* that thou hast sent me." v. 21). "That the world may *know* that thou hast sent me; and hast loved them" (the disciples) "as thou hast loved me." (v. 23). "That the love wherewith thou hast loved me, may be in them" (the disciples), "and I in them." (v. 26).

Thus, both for the sake of those who were then His disciples, and for the sake of those who were to be His disciples, Christ offers up such prayers.

These prayers of Christ are prophecies and promises. His supplications are assurances. And what is the substance of them here?

That Christians are to be one with one another. Not divided in interest, in their final state. By and by the body of Christ will be united in interests and in desires.

All Christians are to be one with Christ.

Christ is to be in them, and God is to be in them; i. e., to abide in them, sanctify them, direct them, work through them, and bless them.

They are to be with Christ, and to behold his glory. But the exhibition of His glory implies more than the revelation of Himself as resplendent in His

divine and glorious person; worthy of all homage, and of unspeakable affection.

It implies more than disclosure of His subjective excellences and the attributes of His nature.

It involves the display of His mighty works in creation and government; the exhibition of His empire in all its realms and kingdoms; of His wisdom, power, and majesty in administration, as shown throughout the universe. His glory, in this sense, is so great that it requires, for full manifestation, infinite space and everlasting duration. Therefore to behold Christ's glory, the saints must be able to compass the entire creation.

If there were only some local heaven, which alone we could know; if Christ were only to show us His foot-stool and His throne; not His kingdom, which is the universe; then eternal life would be, not a revelation, but a concealment of His glory. Christ's brethren and fellow heirs could not even see Christ's glory, much less share it.

But the Church is to share his glory. That is to belong to the Church, as it does to Christ. That glory fills the universe. And, if the Church cannot even see it from any accessible point; still less can the Church participate in it, when confined to some one point. The redeemed must see it, own it, and share it, as it is exhibited in millions of flaming worlds; which they may visit, explore, and enjoy.

This glory is something which they may behold

and partake. Christians are adopted into the royal family of Father, Son, and Holy Spirit. Christ's divinity they cannot share. They cannot be infinite, eternal, omniscient, and omnipotent. Though they may have perfect holiness, and may have something of His wisdom, power, goodness and truth. But, aside from these attributes, His glory is all-embracing, everlasting dominion over the universe. They may look upon, and participate in such dominion. They may go wherever He may go, be wherever He may be, see whatever He sees, own whatever He owns, and enjoy whatever He enjoys of all the boundless material creation. As His divine Spirit is dispersed everywhere, so may His mystic body, the Church, by dispersion of its individual members, be everywhere, "the fullness of Him that filleth all in all."

But how do we reconcile with this statement, Rev. 5; 10? The trumpet voice had said to John, "Come up hither." (Rev. 4; 1-2). And John says, "Straightway I was in the Spirit; and behold, there was a throne set in heaven, and one sitting upon the throne." Then, when Christ took from the hand of God the volume of the divine decrees, the celestial beings round the throne sang a new song, "Thou hast redeemed us to God by thy blood, * * and hast made us unto our God kings and priests; and we shall reign on the earth." (Rev. 5; 9-10). If they are to reign everywhere, why here speak of reigning merely on the earth?

They are made priests, because they have profound knowledge of spiritual things; kings, because they have power over physical things; and because they are to reign. That their outburst of praise mentions only earth, a single element of the kingdom over which they are to reign, does not conflict with the doctrine we have been presenting. These revelations to John, were given for the benefit of men still in the flesh and striving here on earth. And they were to encourage the members of the Church militant, by predicting the ultimate victory of the Church, even here upon this foot-stool. We cannot understand this to mean that the site of the local heaven, the capital of the Cosmos, will one day be on the earth.

We must reject this view about the location of the future Eden. As we have already seen, the number of persons to be saved from the last generation, this one, and the next, will be more than three times the present population of the globe. And this takes no account of all the other generations past and those yet to come, or of the angelic hosts. Earth would be too small. Again, Heaven now is certainly on some other sphere. Why should it be transferred from that to one comparatively so insignificant and unimportant as our own?

But, as earth had been the scene of their trials and conflicts; perhaps now those ransomed spirits in Revelation specially mentioned earth, because

there they once had suffered. And where formerly they had suffered, there in future they were to reign. It seems to mean that the principles of the Christian Church, and the kingdom of Christ, of which they were members, should triumph and reign on the earth.

But, if the glory of the saints is that they reign merely on earth, then the glory of Christ is that He reigns merely on earth. For the glory which the Father has given to Christ, that Christ has given to the saints. So in Eph. 1; 9-11, we read thus, "Having made known unto us the mystery of His will, according to His good pleasure which he" (God) "hath purposed in himself; that in the dispensation of the fullness of times, he might gather together in one *all things* in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance." Here is declared God's purpose to make Christ the universal ruler. God will "gather together in one *all things* in Christ, both which are in heaven, and which are on earth; even in him." Christ's glory is sovereignty over *all things.* And the glory which He shares with us, is not earthly but universal sovereignty. The triumphant declaration of the redeemed, "We shall reign on the earth," must be understood in the light of such passages as the foregoing; and the Father's declaration, "He that overcometh shall inherit *all things.*"

And

Fourth. *Christ has appointed unto us His Kingdom.* We are to share that. "*He that overcometh shall sit with me in my throne.*" (Rev. 3; 21).

He says, "I have appointed unto you a kingdom as my Father hath appointed unto me." (Luke 22; 29-30). But the kingdom appointed unto the Son, is a kingdom universal and eternal. Therefore such a kingdom, i. e., the same kingdom is appointed unto them.

"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. (v. 30). Here is further evidence of their nearness to him. They are to eat and drink at His table in His kingdom. This indicates the most intimate association with Him. They are to "sit on thrones, judging the twelve tribes of Israel." This indicates a sharing of distinction and authority in His future empire. The Apostles are to have prominent positions in the Church; which is the body of Christ, and which administers all things.

He said to His disciples, "If ye shall ask anything in my name, I will do it." (Jno. 14; 14, and 15-16). At that everlasting banquet, suppose they ask Him to let them traverse and behold the realms of infinite space. It is a most reasonable thing that the Church should desire this. It is to be assumed that they will desire this. Such would seem to be

absolute certainty. And, of the manner in which He would treat such requests, we have sufficient evidence from what has already been said; also from the course He declared He will pursue when He comes in His glory.

"When the Son of man shall come in his glory; * * * then shall the King say unto them on his right hand, * * * Inherit the kingdom prepared for you from the foundation of the world." (Matt. 25; 34). The kingdom was prepared for them from the foundation of the world. When Christ comes in His glory, they shall enter into actual inheritance of it. Inheritance, as already seen, means essentially a transference of title. Though, in this case, it is really extension of title, by which the ownership, first vested in Christ, becomes vested also in His people.

And what is the kingdom prepared from the foundation of the world, and which they are to inherit? They are to have entire possession of all things, and to enjoy them forever. If man's chief duty is to glorify God, man's reward shall be to enjoy Him forever. But part of the enjoyment of God, is enjoyment of all His works. Such is the Father's statement—"He that overcometh shall inherit *all things*." Paul says, "When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." (Col. 3; 4. R. V.) But part of Christ's glory is all-embracing sovereignty. And we, with Him,

are to be manifested in the enjoyment of this universal dominion.

Now, again, in the last book of the New Testament, comes reaffirmation of all that preceded. The highest celestial intelligences say to Christ, "Thou art worthy, O Lord, to receive glory, and honour and power; for thou hast created *all things*, and for thy pleasure they are, and were created." (Rev. 4; 11). That is, for thy pleasure they exist, and were created. *All things* are His by the eternal title of creation; and this title is confirmed by His Father. His is the throne of universal, omnipresent empire. But now the Son confirms the Father's statement. "He that overcometh shall inherit *all things*." Christ says, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." (Rev. 3; 21).

But the throne of the Father is the throne of government over all things, material and immaterial. When Christ sits down upon the throne of universal sovereignty, He governs all things material and immaterial. But He gives us the right to sit upon that throne with Him. In the enjoyment of universal dominion, believers are to share with God and Christ. Both God and Christ proclaim this. But the privilege of sitting with Christ on the throne involves privileges of exploring and understanding the physical and material realms we

are to govern. Nothing in the universe is concealed from God and Christ.

As we have already observed, Jesus certainly is not confined to any one place. Of all beings in the universe, He surely is at liberty to go anywhere and everywhere. After he had reascended to His throne, He came back to earth twice, and appeared to Saul of Tarsus. (Acts 9; 4. Also 23; 11). He is coming back to earth again. And we too shall have like power of mighty journeyings.

So what is taught by the Son alone, about His purposes, and our relations to him; is of itself sufficient indisputably to prove the doctrine we have been presenting. Our future heritage includes the infinity of space through everlasting duration of time. The universe is ours forever.

CHAPTER XI

THAT GLORIFIED SAINTS WILL POSSESS AND ENJOY THE ENTIRE UNIVERSE, IS FURTHERMORE PROVED BY WHAT THE SCRIPTURES OTHERWISE TEACH ABOUT THE HOLY SPIRIT AND OUR RELATIONS TO HIM; ALSO BY WHAT THE HOLY SPIRIT HIMSELF UNQUESTIONABLY TEACHES.

1. For instance, note the attitude of the Holy Spirit toward believers.

We have already seen in what manner God the Father regards the pardoned sinner, who has been adopted into His family; and in what light the Lord Jesus considers the sinner who has been recognized by Him as a brother.

Now what is the feeling of the Spirit toward us? He is represented as cherishing for us like affection. He seeks to make us understand and realize how we are looked upon by the Father and the Son. The Spirit, divine Teacher and Comforter, seeks to impress upon our minds the greatness of the love wherewith we are regarded by the Father and the Son, and the ineffable character

of the relations which we sustain to them. "The Spirit also beareth witness with our spirit that we are the children of God; and if children, then heirs, heirs of God; and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." (Rom. 8; 16-17). We are heirs of God. God has said, "He that overcometh shall inherit *all things.*" We are joint heirs with Christ. Christ has said, "To him that overcometh will I grant to sit with me on my throne." And He will say, "Inherit the kingdom prepared for you from the foundation of the world." And the Spirit endeavours to bring us to fuller comprehension of what is meant by this overwhelming relation to God and Christ. He interprets it to us. Seeks to make us appreciate its unutterable import.

2. Next consider some lessons which are taught us here by the Spirit.

First. "And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8; 28). Does this mean simply that "*all things*" upon the earth work for our good? Then, especially if by and by Heaven is to be located here; (which idea the author repudiates;) we become deprived almost altogether of all advantage from the greater and boundless kingdom of

God and Christ. We are like insects located upon a grain of dust; then told they are to enjoy eternal life, and to inherit all things; i. e., to dwell forever on the grain of dust, and inherit all things on that; and all things upon this atom shall work together for their good.

Surely the sublime and inspired utterance of the Apostle in the above passage has no such limited significance. In the text, "All things work together for our good," if Paul refers simply to things on earth; then he really means that less than one one-hundred-millionth part of things work together for good to them that love God.

But the phrase *"all things"* must include *all things in earth and Heaven.* In that great hereafter we can never find anything that is either hostile or indifferent to the Church. *All is working for our good.* The stars in their courses fight for us.

Pictures work together for our good, when we can see them; statuary, when we can study it; flowers, when we can enjoy them; music, when we can hear it. But the far-away worlds work little for our good, when they are forever invisible to our eyes. Suppose some being on a star so exceedingly remote this earth would to him seem but a speck, should be told that this world was working for his good. How could it work for his good, if it were only a tiny spot upon a photographic plate? If this world is to work for his

good, he must see it, study it, learn something of its lessons.

If about those distant spheres that flash overhead, the only thing we can learn is their existence; and we can learn that only by obscure and scarce discernible dots slowly printed upon a sensitive glass; how do they work together for our good? What they do toward holding the globe in its orbit, is, comparatively speaking, utterly unimportant. They might pass from being, and the earth never would discover it.

How can they work together for our good, unless they are by and by to be revealed to us; to become familiarly known; to disclose to us their treasures of knowledge and science? In our 6,000 years of study, we have learned just a little about the globe. Among those distant orbs, incredible multitudes may and probably do contain far greater treasures of truth than ever have been found on earth.

The far-off ranges of creation are surely included among the *all things* which work together for our good. And they work by opening unto us their stores of thought, truth and beauty, which the Creator has laid up in them for us. The armies of the stars, as much as the armies of the seraphs work for us. For us the hosts of Heaven, both material and immaterial, move forward in their bands.

The "*all things*" that work together for our good

must include time's brief span and the unending duration which is to follow; not only earth, but also the boundless cosmos; *eternity and infinity, and all that in them is.*

Second. "Godliness is profitable unto *all things*, having promise of the life that now is, and of that which is to come." (I. Tim. 4; 8).

Does the text mean merely this? Godliness is profitable both in this life, and in that which is to come? This idea would be very flat, a mere truism. But it means that godliness is profitable regarding all things in this life; and all things in that which is to come. Godliness puts us in the true attitude concerning all things; in a proper position to profit by them most perfectly, and to enjoy them. In this sense "godliness is profitable unto all things; having promise of the life that now is, and that which is to come."

But, in the life hereafter, the Scriptures indicate, as we have already seen, that we shall have this power of unrestrained and universe-exploring flight. If, in the future state, we shall have no opportunity to use that power; then, in that life, godliness will bring simply repression to that endowment, and not profit. If, to all eternity, we are to look out upon uncounted radiant orbs and shining systems God has made, but which we are never to behold except at infinite distances, never to explore, never to enjoy: then godliness is

marked by eternal limitation and restriction. It is profitable only unto a few things; not unto *all things.*

Third. "We look for new heavens and a new earth, wherein dwelleth righteousness." (II. Peter 3; 13). The phrase "heavens and earth" means *the universe.* This is that wherein the righteous are to dwell. A declaration that, in the new heavens and the new earth shall dwell the abstract idea or quality of righteousness, conveys no meaning whatever. There can be no such thing as righteousness dwelling in any place, except it dwells in some person or persons. This language teaches that righteous beings shall dwell both in the new earth and in the new heavens; shall dwell everywhere; for the expression includes the cosmos. The Apostle refers to the state of things which shall exist after "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (Verses 10-12). Then what? "We * * look for new heavens and a new earth, wherein dwelleth righteousness," i. e., wherein dwell righteous people. Do they dwell only in heaven? No. Also on earth. Do they dwell only on earth? No. Also in the heavens. Not on a solitary sphere, not in a local heaven; but both on the earth, and in the heavens—throughout the universe, shall the righteous dwell.

Righteous spirits everywhere. They shall range throughout all worlds.

3. Now what is the Spirit to do for us there?

Christ says, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (Jno. 14; 16). That Holy Spirit is to abide with us.

First. Note this is an *eternal abiding*. It is not for time alone; but also for eternity. He shall abide with you *forever*. "These things have I spoken unto you, being yet present with you, * * But the comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you *all things*, and bring all things to your remembrance, whatsoever I have said unto you." (Jno. 14; 25-26).

"He" (the Spirit) "shall bring *all things* to your remembrance, whatsoever I have said unto you." Of course anything and everything that Christ had said, would be of the utmost importance, and the Church would desire to cherish His sacred words with loving and reverential care. Christ had revealed some things already. These things the Spirit would bring to their remembrance. What Christ had already said, the Spirit would recall to their minds, and would explain.

But the work of the Spirit is by no means finished in bringing to their remembrance what

Christ had already taught them. Aside from recalling to them what the Saviour already had communicated, the Spirit would do more.

Second. "He shall teach you *all things.*" (Jno. 14; 26, above). "He shall guide you into *all truth.*" (Jno. 16; 13). "I have yet many things to say unto you; but ye cannot bear them now. (Jno. 16; 12). Christ had other things to reveal; but the Church was not able to bear them then. And doubtless among the things which Christ meant to reveal, but which the Church at that time was not able to bear, was this principle of the universal range of the saints after death.

"Howbeit, when he, the Spirit of truth, is come, *he will guide you into all truth*; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." (Jno. 16; 13). These expressions, "He shall teach you *all things;*" He will guide you into *all truth;*" "He will shew you things to come;" imply more than the truth Christ already had announced.

The "*all things,*" *all truth,*" into which the Spirit is to lead; referred, not merely to the truth which Christ has already proclaimed, but to revelations yet in store. "He shall glorify me, for he shall receive of mine, and shall shew it unto you." (Jno. 16; 14). "All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you."

(Jno. 16; 15). The Spirit shall show unto them all things about Christ, His person, His work, His salvation; but also about his infinite possessions. Christ says, "*all things* that the Father hath are mine"—all the possessions of God. And the Spirit shall take of all things that the Father hath, all the possessions of God, and shall show it unto them.

He shall explain to us all. But, among other things, all that concerns the physical creation; the marvels of the entire universe. Lord Bacon said, "I take all knowledge to be my province." He spoke as a strong scholar, with powers far beyond those of ordinary men. But the scholar shall not have monopoly of knowledge. This latter is designed by God for us. The humblest believer, as well as the profoundest philosopher, may say, "God has given me all knowledge to be my province."

For to what extent shall the Spirit take of the things of Christ, and show them to the disciples? "He shall abide with you *forever.*" (Jno. 14; 26). "*He shall teach you all things.*" "*He shall guide you into all truth.*" (Jno. 16; 13).

There is no bound set. These are mighty universals. They include everything that can possibly be known. They are limited in only one direction. The finite mind never can fully comprehend the infinite. "There is no searching of his understanding." (Is. 40; 28).

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11; 7). This may prove to mean that, as we cannot fully search His understanding; so neither can we fully search His works. But, aside from the profound principles about the nature of God, and perhaps some others about His works; the Spirit shall guide us into knowledge of *all things;* at least of all things the finite intellect is capable of understanding.

The language we have quoted can yield but one meaning. It teaches that we are to have eternally the illuminating, instructive, and energizing presence of the Holy Spirit; "endless in circuits, infinite in potentiality." And He shall explain to us the boundless empire of universal knowledge; whatsoever concerns the realms of spiritual truth, and the entire physical creation.

The presence and work of the Spirit have been continuous down to our own time. They are to go on forever. He is the great teacher of the saints, in that vast school which embraces all God's infinite realms, and all departments of knowledge pertaining to them. The university is the Cosmos, and the Instructor is omniscient.

Is not some of this truth into which He guides us spiritual? Certainly. Paul says (I. Cor. 2; 7-13), "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. * * * * *

9. As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10. "But God hath revealed them unto us by his Spirit; for the Spirit searcheth *all things*, yea the deep things of God. * * * * *"

12. "Now we have received, not the Spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

But it cannot be argued that the "*all things*," "*all truth*," into which the Holy Spirit is to conduct is, as He abides with us forever, will be spiritual alone. Part will be spiritual. But part will be philosophical, scientific, and physical truth.

The Spirit has guided the Church into some truth already. But it was partly spiritual and partly physical. For it is simply impossible to understand spiritual truth without some knowledge of physical truth also.

Thus it was in the ages past, before Christ came. The Spirit inspired the Mosaic record of creation. Taught through David that, "the heavens declare the glory of God, and the firmament showeth his

handiwork." Instructed Solomon about natural history. Spoke through Isaiah of God's work in spreading out the heavens and upholding them. Certainly physical science is part of the truth into which the Spirit has been guiding us in time past.

For God, though a spirit, cannot be understood, except as He is manifested in the physical universe. His ability to create, cannot be comprehended except in view of some actual creation. His wisdom cannot be appreciated save as we see it actually shown in various ways; e. g., in adaptation of means to ends in the material marvels He has made throughout earth and the vaulted firmament. His power cannot be understood, without some knowledge of its play in upholding and governing the Cosmos.

So subsequently to the time of Christ.

The Spirit taught in Hebrews that the heavens shall be rolled together as a scroll. The Spirit declared through Peter that the elements shall melt with fervent heat. The Spirit depicted to John the configuration and character of the heavenly city. Surely in Revelation the Spirit guided the Apostle John into various things which Christ had *not* spoken while here on earth.

In order that the Spirit may teach us further physical truth—"*all truth;*" it is necessary that we should explore, and study those distant kingdoms of space. For, if a world is so far away,

that it can never be seen at all, and the only possible impression of it we can obtain, is a tiny point upon the plate of a camera, after long exposure; how are we to be taught fully, satisfactorily, and exhaustively about that sphere, unless we can visit and investigate it?

Some persons fall into the error of thinking the great essence and object of the future life, is merely perfect righteousness and absolute holiness. But there must first be something which can be marked by holiness. Without acts, words, ideas and instincts, which can possess the quality of holiness, holiness cannot exist.

The essence of that life is not holiness alone; but larger development and education of intellect, feeling, and will; while all these things are to be characterized by holiness, as their crowning perfection. Suppose an infant has perfect health, is that sufficient? Who would forever remain physically a babe, even though he could forever be a perfectly healthful babe? For our bodies, we seek the fullest, most symmetrical growth and maturity of faculties and powers, and desire that these increasing powers be healthful and holy. And who would wish forever to remain an intellectual infant, even though he would forever be a holy infant? For our souls, we desire the highest conceivable expansion and development of powers, attainments, and accomplishments. While, of

course, regarding all these endowments, physical and intellectual, we covet the highest and most absolute holiness of character. So the Spirit does not merely guide us into all holiness, and teach us merely spiritual things. He teaches us other things as well, guides us into all the kingdoms of truth, and exhibits all the ranges of the divine activity we are able to comprehend, while in all these things He gives us, in addition, always and everywhere perfect holiness.

For "The Comforter shall teach you *all things*." "When he, the Spirit of truth, is come, he will guide you into *all truth*." Not merely all spiritual truth; but also all physical truth, all scientific truth, and all philosophical truth about the universe. It means "*all truth*" about "*all things*." "All things that the Father hath, are mine; therefore I said, he shall take of mine, and shall show it unto you." *All things* that the Father hath, *all things* that the Son hath, and *all things* that the Spirit hath—these shall the Spirit reveal unto us.

Thus there must be, not only the conceded infinity of everlastingness, but also the overlooked infinity of the entire creation; in which to study and explore under the instruction of the Spirit. To the millions of His children, who come up to the Morning Land, God expects to unfold everything that is contained in the unmeasured empires of space through the eternities of duration. These

disclosures seem to be limited only by the capacity of the glorified human mind to comprehend. For, between the finite mind and the infinite mind, there is a barrier we never can overpass.

Here some questions rise. These we will consider next.

CHAPTER XII

(Continued from last Chapter.)

THAT GLORIFIED SAINTS WILL POSSESS AND ENJOY THE ENTIRE UNIVERSE, PROVED BY WHAT THE SCRIPTURES OTHERWISE TEACH ABOUT THE HOLY SPIRIT AND OUR RELATIONS TO HIM; ALSO BY WHAT THE HOLY SPIRIT HIMSELF UNQUESTIONABLY TEACHES.

SOME OBJECTIONS ANSWERED.

First. Why was this doctrine not outlined from the beginning? When Adam and Eve were created, why was nothing said to suggest a future power of exploring the starry kingdoms of the firmament? Is not this omission an argument against such teaching?

But at creation, there was nothing special said about traversing even the globe as we now do it; nothing about the needle quivering under the fire of the Northern Light; nothing about the steam engine, driving over the mountains, and across the bosom of the seas; nothing about harnessing

the thunderbolts; indeed nothing about eternal life in Heaven. All these things came later. All were intended from the beginning, but there was no distinct prophecy of them at creation.

Second. Why was not this doctrine put forward in the Old Testament more plainly than it seems to be? Why was it not stated somewhere in the Bible, in clear, simple, unmistakable language; instead of being presented in these broad, profound, general declarations of the later Scriptures?

By reason of God's wisdom and His love for men, He employed the more considerate and far-sighted method of presenting it.

It was not the divine intention that certain scientific facts should be understood from the beginning. Men were not prepared for them. Neither were men at the outset prepared for certain spiritual truths. In those early ages, we concede men never dreamed of inhabiting the far-off spheres. They did not even dream those distant lights of Heaven were spheres at all; and that earth was only one amid over a hundred millions of other orbs. And, at the time the Bible was composed, men did not even suspect the earth was a globe, and had a western hemisphere. They thought it was a plain.

That the Bible refrained from teaching at the outset, in a plainer and more explicit way, the doctrine that our future range of life should have no

bound, is in accordance with the Scriptural method in some other things.

At first the true meaning of the six days of creation never was suspected. Men innocently thought them common days. But geology gave a new interpretation to the creative days of Genesis. And this geological revelation was found to be entirely in accordance with the legitimate interpretation of Scripture.

Though scholars did not realize it; in the Old Testament this word "day" had been used in ways which plainly showed it might mean a period far longer than twenty-four hours. Thus Job says, "Turn from him, that he may rest, till he shall accomplish, as an hireling, *his day*. (Job 14; 6). Here it seems to denote the period of a human life. Again, in Psalm 2; 7, God says, "Thou art my Son. *This day* have I begotten thee." Here the word "day" seems to mean "from eternity," a long period without change or flux. And, even in the account of creation itself, Inspiration says, "These are the generations of the heavens and of the earth * * *, in *the day* that the Lord God made the earth and the heavens." Here the word "day" obviously means more than twenty-four hours. It signifies the whole creative period, whatever its duration might have been.

Had the Scripture taught plainly that the creative days were aeons; and that, in those aeons, once flourished a mighty palaeozoic life, which now

surprises and startles men; this might have been a stumbling block to a host of God's people in those early generations. There was nothing to be gained by explaining this at once. There was something to be lost. So God left science to take its course. He let men investigate the rocks, and discover for themselves that the creative days were aeons; then to discover that the language of Scripture was in accordance with this truth.

So we believe it is only a question of time as to how soon the theory that the saints are to be confined in the local heaven, will pass away; as did the theory that the days of creation were of only twenty-four hours each.

Even God's revelation of the future spiritual inheritance of believers was a progressive thing. How simple the beginnings of it! And, in contrast with these earlier suggestions, how complete, varied, sublime, and amazing are the revelations to St. John in the Apocalypse!

And these mighty teachings that the spiritual life of glorified saints in the other world, is accompanied with most incredible and overwhelming powers and privileges regarding the material and physical universe; are, in like manner, gradual developments.

Why? Well, it is not very difficult to find one reason. There may be many others. At Pisa, you stand in the famous Cathedral; and watch that great chandelier, which is forever slowly oscillat-

ing to and fro. This ceaseless swinging of the Cathedral chandelier was what suggested to Galileo the theory of the pendulum, which helped him to discover that the earth is round, and revolving about the sun. In Florence you visit his house, which looks as if he might have lived there last week. Then you go to the memorial museum of the great philosopher; or, as it is called, the Tribune of Galileo. You see the instruments he used, and some of which he made; also the historic paintings of the chief events in his life. How a man's heart thrills, as he stands there! You remember the persecution that Galileo suffered! Less than 300 years ago! Seems as if it were only yesterday. Yet those first scientific announcements of the now familiar fact that the sun does not revolve about the earth, but the earth about the sun, nearly upset some theologians of that age.

Did not the Bible declare the opposite? Did it not speak of the rising and setting of the sun? Of his flight through the vaulted firmament? Did not men each day behold a journeying sun, and see that it did revolve about the earth? Only after a long time did they grasp the truth, and understand that the Scripture merely described these phenomena as they appear.

Of the two great theories which scientists have successively accepted about the relations between the earth and the sun, the Bible could not

have taught either one without disaster. Suppose it had presented the Copernican principle that the earth revolves around the sun, which is the true one. This, to the ancient Church, would have been a fearful stumbling block. Because it contradicted their science and their senses. It would have seemed incredible. Would have made the Bible seem unworthy of belief.

Still less could the Scriptures have taught the old Ptolemaic view, that the sun revolves around the earth. Then modern science would have justly rejected the book, for we know this theory is not true.

The former of these great scientific theories would have been regarded by the ancients as absurd and incredible; and the latter would have been viewed by the moderns in the same light. Would have repelled them from the Bible. Probably brought shipwreck to myriads of souls.

But, with profound and divine wisdom, the Bible taught neither one. It simply described the phenomena of earth and heaven, as they appear in all ages and all lands. And thus, in all ages, and all lands, those utterances are true.

As is well known, there were in the Early Church some doubts about the Book of Revelation anyway. It was some little time before this was accepted as canonical. But suppose Revelation had distinctly stated just this one rudimentary fact about astronomy—that the earth revolves

around the sun. It would have greatly retarded the acceptance of the Book, and been a stumbling block to the Church for centuries. Men were not prepared to receive what would have been for them too advanced scientific teachings.

Now suppose this simple truth of earth's revolution about the sun had been unmistakably taught in the writings of David. The results would have been still more unfortunate. Men would have believed David to be insane. Nothing he said could have been credited. And, through many ages subsequent to him, the Scriptures would have contained a most grievous stumbling block for the seeker after truth.

Then consider the perfectly stupendous discoveries in astronomy made since the time of Galileo. Suppose the substance of these had been plainly taught in the Book of Revelation. What would have been the result upon the reception of that Book? Disastrous in the extreme. Suppose these astronomical truths had been plainly set forth in the Psalms, or in Job. What effect upon both the Old Testament and the New? Multitudes would have rejected the whole volume.

So these wonders of science were not plainly taught in the Bible. But the Scripture employs such language as is entirely compatible and consistent with these discoveries, now they have been made. God's Word keeps opening more and more. And it is found to be entirely harmonious

with His works. Thus science does not contradict, but confirms Scripture. As science develops more of God's works, study discloses more of His Word. And these revelations of Him in the Word are designed and found to correspond with His growing revelations of Himself in nature.

But suppose now that, in Scripture, to these scientific discoveries, had been added a plain presentation of this doctrine that saints are to inherit all the empires of space, whose seeming boundlessness is more and more unmistakable; and that this is to be their everlasting home; their university; their pleasure ground; the scene of their highest, most joyous, unending activities. We cannot tell how strongly it might have operated to make the world reject the Scriptures altogether. It might have ruined uncounted millions of immortal beings.

But all these unfortunate results are avoided by the manner in which the doctrine of man's coming universal range, and unrestricted liberty is actually developed in the Old Testament and in the New.

Thus, in Genesis, there is a simple account of the mere rudimentary facts about man's future destiny. Sufficient for the time, but only partial; as man's subsequent history has shown. There is not even a definite hint about the discovery of the western hemisphere. There is simply the general command, "Be fruitful, and multiply, and re-

plenish the earth, and subdue it." (Gen. 1; 28). Then there came a gradual development of this doctrine which we are now unfolding. Some things were not designed to be fully comprehended for many generations. But, in the far-distant ages, they would reveal their meaning to the Church.

What meant that prophecy, "The seed of the woman shall bruise the serpent's head?" Not until long afterward did men fully understand how the curse was to be taken all away; and "the Devil that deceived them" was to be cast into the lake of fire and brimstone * * and shall be tormented day and night forever and ever." (Rev. 20; 10). And that this should be done by a son of the woman, which son should receive his brethren into the Holy City, the New Jerusalem.

There was in Eden a tree of life, which man never had been allowed to touch; and which was now guarded by the cherubim. Was the fruit of that tree to be withheld from men forever? Would there not be in future some time and some place, in which mortals might freely eat of its life-giving fruit? Such questions must inevitably arise. Though at first men never dreamed that tree would be found later in the celestial city, there accessible forever to the glorified saints.

Of the life to which that tree referred, what were the nature and the possibilities? Here were other profound suggestions. And more and more

fully the Scriptures were to unfold the meaning of them.

Then Enoch was translated. Here was a proof of continuing life beyond this earthly state. But, before he passed from earth, he uttered that far-reaching prophecy, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." (Jude 14-15). "The Lord cometh?" What will He and the saints come for? "To execute judgment upon all." Whence will they come? Have they departed from earth, and do they come back again? Are they already clothed with bodies? Or do they receive bodies later? Whither do they go next? As Enoch plainly prophesied about the judgment; to be intelligible at all, he must have foretold something of what that event involved; as, the return of the saints to earth, the resurrection of the dead, the transformation of the living, etc. Where was Enoch during the interim? Surely not in this world, but in some other. And, if he could go from this world to that other, why not from that world to a third? And from that to a fourth? Where were the other saints to be meantime? If Enoch could go from one world to another, why could not other men do the same?

Third. But suppose Adam had not fallen, when would he have developed this power of celestial journeying, and of enjoying the universe? At the time that best pleased God. And how would

he have developed it? Presumably as Enoch did, when he went up into heaven.

If the first Adam had not sinned, he would in due time have been translated into the boundless and heavenly life. Exactly as the second Adam, after He had atoned for sin, rose above Olivet, and swept away into the empyrean.

But, since Adam had disobeyed, he was not permitted to enjoy this power that would have otherwise been his. The great lesson which God would have taught by Adam, was taught by the holier Enoch, when the latter was translated. Cain's slaying of Abel, and Lamech's killing of his enemy (Gen. 4; 23), were not by the will of God. The first person taken from earth by the will of God, was Adam. The next person whom God took from earth was Enoch. Though in Genesis, (Chap. 5,) the deaths of five patriarchs between Adam and Enoch, are, for the sake of presenting each life by itself, recorded before the translation of Enoch; as a matter of fact, those deaths followed his translation. This will be seen by noting the number of years those patriarchs lived. After Adam died, the next person who departed from earth was Enoch. With the death of the former, is contrasted the translation of the latter.

As this translation was designed to teach great lessons, it could not have been in secret and unknown. It must have been witnessed. As during his sojourn here, he had taught that there is an

existence beyond this; so now by his ascension, he was to teach the same. He soars away from earth, as the first Adam would have done, and as the second Adam actually did. The departure of Enoch to heaven and the departure of Jesus, were similar and parallel events. Only Enoch's was that of a man who had never died, and Christ's that of a man who had died and risen. Of course Enoch's case was the true and original illustration. For, had men lived according to the divine plan, no one ever would have died. But the case of Jesus shows how we yet shall rise, when the power of sin and death has been destroyed. Between these two typical cases, of course there is this difference. If a saint is translated, his soul is never separated from the body at all, but soul and body immediately enter the glorified state together. Whereas, if a saint dies, though his soul is immediately glorified, it does not receive its glorified body until later.

Then came God's prophecy to Abraham about the number of his seed; i. e., of those who were to be redeemed.

"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore." (Gen. 22; 17). And here was a profound meaning hidden from the eyes of men. At first one mentally criticises this text, for its unsatisfactory order of thought? First the stars, then a descent to the sands! An anti-climax! Why not

have said, "as the sands and as the stars?" This would have sounded so much grander. For then there would have been progress in the thought—from the grain of sand to the grandeur of the star. But we should have overlooked the deep import of the promise. There is a more sublime progress in the ideas, as the words now stand. As to the size of the multitude, the comparison of it to the sand, is by far the stronger figure. So, confessedly, there is an advancement in the idea of multiplicity, by comparison first with the stars, then with the greater number of the sands.

The number of the stars it is of course impossible accurately to determine. We called it 100,000,000 just for ease in reasoning. Professor Charles A. Young, of Princeton University, writes thus: "The number visible in the great Lick telescope, of three feet diameter, is probably nearly 100,000,000." (*Astronomy*, Sec. 790). Then there are the stars which even the telescope cannot see, and which are revealed only by the photographic plate. Professor Simon Newcomb, in his work on "*The Stars*," says: "How many millions may exist in the heavens it is scarcely possible even to guess. The photographic maps of the heavens now being made probably show more than 50,000,000, perhaps 100,000,000, possibly twice that number." (p. 3). "The total number of the stars is to be counted by hundreds of millions." (p. 320). It will be observed that the

above 200,000,000 are not all stars that have become visible to the eye, even through the largest telescope. Apparently half of them are never revealed at all, save as tiny points slowly developing upon a photographic plate, after long exposure. For our highest number, we will multiply by 2½ the greatest number the astronomers regard as possibly found even with the photographic maps. Then the 200,000,000, multiplied by 2½, will become 500,000,000.

As we have seen (Chap. VI. ii.), the number of the saved, from this generation alone, cannot be less than about 1,750,000,000. Probably more than three times the number of the stars that are known to us to have existence. Nearly as many others were saved from the last generation. Probably still more will be saved in the next generation. So, from these three generations alone, will be saved 1,750,000,000 multiplied by 3; i. e., 5,250,000,000. More than ten times as many souls as there are known stars.

In the light of such unquestionable facts, the promise that Abraham's seed should be as the stars of Heaven for multitude, seems very tame. It may be answered, God's promise when made seemed wonderful; was wonderful. And we have here an illustration of the manner in which God's performance so constantly exceeds His promise. All this is true. Again it may be argued that, if we could be transported to the highest spheres

above our heads, we should instantly discover new skies, new stars, new suns, new constellations; and, among them, perhaps some more magnificent than any we now know. It may be affirmed that, as yet, we have seen but the advance guard of the hosts of worlds; whose armies are drawn out in an ineffable array, far beyond the present ken of man. This also we may readily believe. But all this is supposition. We think the essence of the matter is not reached yet.

Between the multitude of stars and the multitude of sands, there is almost the greatest difference conceivable among merely material things. The multitude of stars is radiant and majestic. Each one hath its appointed place. Many of these heavenly bodies move in mighty orbits of their own. And, far as we can discover, their myriads are dispersed through the unbounded realms of space. So the seed of Abraham are to be radiant, glorious; each with his appointed sphere of activity, and ranging throughout the illimitable empires of the skies. The spiritual descendants of the patriarch are to be a multitude with glorious characteristics such as these.

But, in number, they were to far exceed the stars. For now comes in the second figure God uses to the patriarch. His seed were also to be "as the sands upon the seashore." As they were to be a multitude like the stars of Heaven in the respects already mentioned; so, more than this,

they were to be like the sands upon the seashore in their hosts—a multitude for size innumerable—unthinkable. The first comparison, "as the stars," indicates more the quality and the splendours of the multitude of Abraham's spiritual descendants. The second, "as the sands," suggests its quantity, its size.

A little later, at the burning bush, God said to Moses, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. 3; 6). This, as subsequently interpreted by Christ, taught that the patriarchs all were living, in another world. It veiled the doctrine of immortality. Taught that the seed of Abraham were not only to be such hosts as we have just seen, incomparable, unspeakable; but it suggested that those hosts should live forever. Showed that the patriarchs were living still. But they were not living in this world. Hence there must be a larger, grander range of life than merely this which was enjoyed on earth. And, if they could go from this world to a second, why not from that to many another?

Then there was that passage in Job (Chap. 38; 4 and 7). 4. "Where wast thou, when I laid the foundations of the earth? * * 7. When the morning stars sang together, and all the sons of God shouted for joy." Here were celestial beings, who existed before Adam and Eve were made; whose home was not on earth, and who dwelt

somewhere in the great universe, before ever the earth appeared. "Sons of God," who, for their glory were described by inspiration as "morning stars," could they be forever limited to some single spot in their Father's illimitable kingdom? Was it the divine intention that men, children of God, created upon earth, in the divine image; were never to become acquainted with these higher intelligences, their brethren, who were also called "sons of God?" Was God's family to be forever sundered? Surely it was God's purpose, at some time, to bring the sons of men into contact and relations with the bright spirits who sang before man was born.

Or will you say that men did know these celestial beings, when the latter visited the earth? But, if these latter sons of God could go to and fro at will between their distant home and earth; of course they could fly away to other spheres. Then why might not men, on some bright future day, acquire the power to go to and fro at will between earth and that far-off land from which these heavenly visitors had come? Why might not men soar afar into the blue to whatever other spheres there are in the whole vast firmament thick-flaked with suns? Thus this lesson, that the children of God were not to be confined to any single world, was gradually being brought out by profound figure and suggestion.

But now, by Israel's minstrel king, in grand

prophetic Psalm, it is categorically declared. Though in poetic language, which was not interpreted until ages later, David teaches that this was God's purpose, from the day in which Adam was created. The Psalmist, while plainly referring to what God had said at creation about man's sway over the animal kingdom, presents a much higher range of things over which man is to have dominion. In Genesis (Chap. 1; 28), God said, "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

That this statement of man's destiny was only preliminary, is now shown. That God did not design for man merely sovereignty over animals, and all things upon earth, is here declared by the Holy Spirit. For we have a fuller statement of what God intended in man's creation. The prophecy in Genesis is repeated. But there is an amplification of the prediction about man's destiny. The scope of his future is infinitely enlarged. And the doctrine of the absolute universality of His heritage is unmistakably, unequivocally proclaimed.

Psalm 8; 3. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; 4. What is man, that thou art mindful of him? And the son of man that thou visitest him?

5. For thou hast made him a little lower than

the angels," (Revised Version, "but little lower than God,"), "and hast crowned him with glory and honour."

This is an advance upon the statement in Genesis. It speaks more of man's spiritual blessings.

6. "Thou madest him to have dominion over the works of thy hands."

(What are the works of God's hands? They have just been specified. And they are not limited to the things of this world. They include "the heavens, the work of thy fingers; the moon and the stars which thou hast ordained.")

"Thou hast put *all things* under his feet." The expression is all-comprehensive. Nothing whatever is excluded. This was partly history, and partly prophecy. But it was a veiled prophecy, not intended to be then fully understood.

And, in this Psalm, only after mentioning the above greatest things, does the inspired writer allude at all to the subordinate things specified at creation. These seem to be now enumerated, to make the catalogue more complete. "Thou hast put *all things* under his feet:" as,

7. "All sheep and oxen, yea, and the beasts of the field;

8. The fowl of the air, and the fish of the sea; and whatsoever passeth through the paths of the seas."

"That the words "*all things*" (v. 6) include

everything that is mentioned in the Psalm, both small and great; is unmistakably taught by the Holy Spirit, when the language He here utters through David is interpreted by what He says through Paul in Hebrews 2; 6-8; where this language of the Psalmist is declared to be a universal statement, to which there is no exception whatever.

6. "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7. Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8. Thou hast put *all things* in subjection under his feet. For in that he put *all* in subjection under him, *he left nothing that is not put under him.* But now we see not yet *all things* put under him."

It is both a history of God's purpose at creation, and a prophecy of what shall be the ultimate fulfilment of that purpose.

Consider Psalm 148; 1-2. "Praise ye the Lord. Praise the Lord from the heavens, praise him in the heights. Praise ye him, all his angels, praise ye him, all his hosts." Here is a suggestion of great multitudes in "the heavens," not confined to any one place. Then this Psalm calls upon even the great bodies of inanimate nature, "sun, moon,

stars of light;" and then upon all subordinate things, animate and inanimate, to praise Him. Only at the close does it refer at all to people here on the earth.

So Psalm 150; 1. "Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power." This must mean in the entire firmament; not merely in any local heaven. The city of God cannot be taken as equal in extent to the firmament. Therefore God is to be praised by other beings outside the city of God; but who still are not dwellers upon earth. This has no reference whatever to inanimate creatures. It does not call on them to praise him. But (v. 6), "Let every thing that hath breath praise the Lord." That they are to "praise him in the firmament of his power," implies that those who have breath are dispersed throughout that firmament.

Then came Elijah, the great reformer, filled with the Spirit of God, and seeking to bring Israel back to righteousness that they also might be filled with that same spirit. His career closed with a mighty object lesson, suggesting and foreshadowing the great results with which true reform at last should culminate and be rewarded—namely, immortality of both soul and body. And He is swept away up into the empyrean, as Enoch had been long before.

Thus twice we behold the translation of men who have never felt the sting of death. For this

was the originally and divinely intended method of ascension. Not until this has been exhibited twice, do we once see the ascension of a man who has passed through death, i. e., Jesus. And, at last, when the power of sin in the Church has ended forever, those who have fallen by death shall rise and ascend as Jesus did. But at least one generation shall exhibit that wonderful, beautiful method by which God, at the beginning, designed that men should enter their eternal and universal heritage. That last generation upon earth shall never taste of death. They shall simply be changed, like patriarch and prophet. Then be caught up, and sweep away—like Enoch and Elijah.

Now the promise God made to Abraham, is interpreted and explained by what the Spirit said through Daniel. The prophet gives further light upon the manner in which the spiritual seed of Abraham should be like the stars. Not in multitude alone, but in other things as well. "They that be wise shall shine as the brightness of the firmament," (i. e., the sun,) "and they that turn many to righteousness as the stars forever and ever." (Dan. 12; 3). That, in the promise to the Father of the Faithful, there was a profounder meaning than appeared upon the surface, is now made clear. His seed are not only to be like the stars in the immensity of their multitude, but in the character—the splendour of it. They are to

shine as the stars. And the stars shine how? With incomparable brilliancy; for many of them are suns. They have different degrees of glory. They have far-ranging courses. They are not confined to any one spot; they flame throughout all known space.

Allusion to their movement along mighty pathways, has been made already, with reference to our own sun and planetary system. (See Chap. IX. 5). But now come fresh and advancing conceptions. About these we again quote Professor Simon Newcomb. He says, "If I were asked what is the greatest fact that the intellect of man has ever brought to light, I would say it was this. Through all human history, nay, so far as we can discover, from the infancy of time, our solar system * * * has been flying through space toward the constellation Lyra, with a speed of which we have no example on earth. * * * One of the greatest problems of astronomy is, when and how did this journey begin, and when and how will it end? Before this question our science stands dumb.

"Nothing can give us a better conception of the enormous distance of the stars than the reflection that notwithstanding the rapid motion, carrying us incessantly forward through all the ages that the human race has been on earth, ordinary observation would fail to show any change in the appearance of the constellation toward which we are travelling. From what we know of the distance

of Vega we have reason to suppose that our solar system will not reach the region in which that star is now situated until the end of a period ranging somewhere between half a million and a million of years from the present time. * * * * *

"What is true of our sun and of Vega is true, so far as we know, of every star in the heavens. Each of these bodies is flying straight ahead through space like a ball shot out of a cannon, with a speed which in most cases is almost inconceivable. * * In the great majority of cases it ranges from five to thirty miles per second—frequently more than fifty miles.

* * * * "The most natural thought to present itself is that the stars are describing vastly extended orbits around some centre, as the planets are moving around the sun, and that the motions we see are simply the motions of these orbits. But the facts do not support this view. The most refined observations yet made do not show the slightest curvature in the path of any star. Every one seems to be going straight ahead on its own account, never swerving to the right or left. * * * What makes the case yet more difficult is that different stars move in different directions, without any seeming order, so that one motion seems to have no connection with another, unless in a few very rare cases." (Newcomb. *Astronomy for Everybody.* pp. 325-328).

And we hold that the Prophet Daniel refers,

not merely to the splendour of their shining; but also to their other characteristics; their various grades of lustre and sublimity; their flight through immeasurable spaces, and the dispersion of their bright presence throughout the entire universe.

Thus the doctrine of the universality of man's future range, is taught in the Old Testament by figure, by implication, and by unequivocal statement.

We now consider some utterances of the Holy Spirit in the New Testament. "For the promise that he should be heir of the world, was not to Abraham, and to his seed, through the law, but through the righteousness of faith." (Rom. 4; 13). We do not recognize that there was any promise to Abraham that he should inherit the world. He was to inherit the land of Canaan; and, in his seed, were all the nations to be blessed. But we do not understand there was any special promise to Abraham that he was to be heir of the world. The world is but a single iota in the great empire of God, of which Abraham is heir. His seed were to be in multitude like the stars—which are a radiant, ineffably glorious multitude, dispersed throughout all known space.

Now the Apostle Paul, showing that salvation is by faith, not by works, alludes to the promise God gave Abraham. And we think Tanchuma is correct in holding that the word "world" here

means the "heavens and the earth." For, in the text, the Greek word translated "world" is "*cosmos;*" the term the Greeks used for the whole universe, animals, men, angels, the elements, earth, the sea, the heavens, all created things. Of this "*cosmos*" Abraham was heir. And this further shows the divine promise to Abraham that his seed should be as the "stars of heaven for multitude," had a profound meaning that they were to shine in glory throughout the universe as do the stars.

Daniel had opened up the meaning of that prophecy about Abraham's seed, declaring that, at the resurrection, "they that be wise shall shine as the sun, and they that turn many to righteousness as the stars forever and ever." But the heavenly hosts are radiant, glorious, ascendant everywhere throughout God's illimitable domains. As the stars inherit the firmament, so Abraham's seed should inherit the boundless universe. And this figure in Daniel, Paul now confirms in Rom. 4; 13, where he speaks of God as having promised that Abraham should be heir of the *cosmos*, i. e., all creation.

The same doctrine of the universality of the Christian's heritage appears in this same epistle, a few chapters further on. In Romans 8; 16, 17, we have the text already considered: The Spirit itself witnesseth with our spirit "that we are the children of God; and, if children, then heirs, heirs

of God, and joint heirs with Christ." Psalm 8 had spoken of the divine intention about man when the latter was originally created. It also had spoken prophetically of man redeemed.

5. "For thou hast made him a little lower than the angels," (R. V., "a little lower than God,") "and hast crowned him with glory and honour.

6. "Thou madest him to have dominion over the works of thy hands; thou hast put *all things* under his feet."

By Christ we are enabled to recover and claim again our former prospects. And Romans 8; 16, alludes to our restored condition. But does any one suppose this kingdom of God of which we are heirs; this kingdom of Christ, of which we are co-heirs, includes only the things mentioned in the last verses of Psalm 8, "All sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." As heirs of Deity, do we inherit only these things? Then we inherit no more than do the worshippers of Baal and Ashtaroth, of Osiris and Isis, of Jupiter and Juno, of Buddha and Brahm. The heathen inherit these things as much as we.

Surely no one supposes this. The kingdom of God is all comprehensive. Of that all-embracing kingdom Christ is heir. But, to that same universal empire, we have a similar claim as heirs of God, and as joint heirs with Christ. Like Christ,

we are to inherit also "*the heavens*, the work of his fingers, the moon and the stars which he has ordained." (Ps. 8; 3).

Next turn to the last two verses of this same chapter, Rom. 8. "For I am persuaded that neither death, nor life," (i. e., the most extreme ranges of human experience,) "nor angels, nor principalities, nor powers," (i. e., nor all good spirits, nor all evil spirits,) "nor things present, nor things to come," (i. e., nor time nor eternity,) "nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "Nor height, nor depth, nor any other creature." This latter phrase, "any other creature," surely includes "length and breadth." Then "nor height, nor depth, nor length nor breadth" shall be able to separate us from the love of God which is in Christ Jesus our Lord."

But what is the significance of the words "height and depth?" Do they refer to the heights of the mountains, the depths of the mines—greatest heights and depths we ordinarily know on earth? Such a meaning would be utterly puerile. "Height and depth," with or without "length and breadth," which the passage logically adds, mean the boundless ranges of space; from the zenith overhead, as far remote as human thought can reach; to the nadir beneath, equally far away. This language means more—even the dizzy distances

of unthinkable creation. And why are these mentioned at all; save because we are to go out into them, and journey through them? As we have experience in life and death; of angels, principalities, and powers; things present and things to come; (i. e., time and eternity,) so of "height and depth;" (length and breadth)—the immeasurable kingdoms of space. But, however far-reaching our flight may be, these things cannot separate us from the love of God in Christ. We may go everywhither. But, wherever we go, there is the love of God in Christ. This we believe to be the meaning of this passage. This is one feature of the "glorious liberty of the children of God." (Rom. 8; 21).

What the Spirit teaches through Paul in Romans 8; he declares still more plainly, though in a little different way, through Paul in I. Corinthians; the book which contains the fullest development of the doctrine of the resurrection of the body, and its coming glory. "Therefore, let no man glory in men. For *all things are yours;*" [Greek—the universe, the whole creation;] "whether Paul, or Apollos, or Cephas, or *the world,*" [Greek—cosmos,] "or life, or death, or things present, or things to come; *all are yours;*; and ye are Christ's and Christ is God's." (I. Cor. 3; 21-23).

"All things are yours, whether Paul, or Apollos, or Cephas." All spiritual truth, whether revealed through Paul, Apollos, Cephas, Peter, John, or

any other appointed teacher—is yours. *"Or the world."* The cosmos, properly the entire creation, including all material things; infinite space, with whatever it contains, is yours. "The universe is yours."* "Or life or death;" (same as in Romans 8, the most comprehensive experiences possible to human existence;) "or things present, or things to come;" (time and eternity;) "all are yours." In this passage is given twice the inspired declaration, *"all things are yours," "all are yours."*

Then again the Spirit through Paul brings out the same idea in His teaching about different degrees of glory at resurrection. (I. Cor. 15; 41-42). "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." At the resurrection the saints have different degrees of glory. But those degrees are illustrated by comparison with the most sublime and magnificent bodies in existence. Though the saints differ in glory, they differ as do the stars; all of which have incomparable grandeur and majesty, and move with tremendous flight. And, if the redeemed have such glories that they are to shine like the heavenly hosts, such character and dignity forbid the idea that they can possibly be "cribbed, cabined, and confined" in any one spot, or on any

* Dr. Charles Hodge on this passage, in "Commentary on Corinthians."

one sphere. The spirit of the text precludes any such restriction. As the stars, in radiant sovereignty, sweep and burn through the limitless kingdoms of the empyrean, so shall the righteous rove and shine unspeakably glorious throughout God's universal empire. It all is theirs.

But is there no exception to this seemingly all-inclusive language? The answer is found in Hebrews 2. Here the inspired writer quotes Psalm 8, and interprets it.

5. "For unto the angels hath he not put in subjection the world to come, whereof we speak. [The Greek phrase here translated "world" alternates with the Greek phrase "all things," "universe," and is equivalent to it.]

6. "But one in a certain place testified, saying, what is man that thou art mindful of him; or the son of man that thou visitest him?

7. "Thou madest him a little lower than the angels;" (marginal reading, "for a little while lower than the angels;") "thou crownedst him with glory and honour, and didst set him over the works of thy hands."

The word "him" in v. 7, does not mean Christ. Because Christ was the Creator. The pronoun "him," in each clause of that verse, refers to one and the same person. But that person is not Christ. It is not Jesus. For the first clause, "thou madest him a little lower than the angels," is partly historic. It refers to the creation of our

first parents. And it was written in Psalm 8, a thousand years before Jesus was born. It refers to man.

8. "Thou hast put *all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.*"

Here is an absolute, unqualified, universal affirmation. This declares the divine purpose at creation, was that man should enjoy all the works of God's hands. But this statement is partly prophetic and future in sense. Because the next clause shows that it has not been fulfilled.

"But now we see not yet *all things* put under him."

And this again shows that the passage does not refer to Christ. Because all things had already been put under the feet of Christ. It does not refer to Jesus, because all things had already been put under the feet of Jesus. He is already "crowned with glory and honour." The expression refers to man. But now we see not yet man enjoying his universal heritage. He has not yet entered into possession of it. Therefore *all things* are to come into subjection under his feet later.

9. "But" (R. V.) "we behold him who hath been made a little lower than the angels," [that he might take the place of fallen man,] "even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God,

he should taste death for every man." [I. e., to bring fallen man to glory and honour.]

Jesus has entered upon that universal heritage already. We shall enter upon it a little later.

10. "For it became him, for whom are *all things*,, and by whom are *all things*," [i. e., God,] in bringing many sons unto glory," [i. e., the glory which God himself has, and is to share with all his sons,] "to make the captain of their salvation perfect through sufferings.

11. "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

"Are all of one," i. e., one family, one human nature, one glorified nature, one title, and one inheritance. Christ and His disciples have like rights. They are heirs together. So He is not ashamed to recognize them as brethren, and as heirs of God.

The first utterance of this doctrine by David, the great progenitor of Christ, receives its final explanation in Hebrews, which presents Christ's priesthood, through which He saves fallen man, and restores him to his original estate. Thus what the Holy Spirit had affirmed through David, in Psalm 8; 6; the Spirit now authoritatively interprets through Paul in Hebrews 2; 7-8. Of this passage Dr. Charles Hodge remarks thus: "When David said God had put 'all things' under the feet of man, he probably little thought that 'all things' meant the whole universe." (Systematic

Theology. Vol. I, p. 165). But Paul declares that, in Ps. 8, the statement of what God had done for man—"Thou madest him to have dominion over the words of thy hands; thou hast put *all things* under his feet;" was unqualified and all-comprehensive.

This doctrine is stated twice by Paul in I. Cor. 3; 21-23, as we have just seen. So now again it is twice declared by him in Hebrews 2. I. Positively. *"Thou hast put all things in subjection under his feet."* II. Negatively. To the above statement, there is no exception. *"For in that he put all in subjection under him, he left nothing that is not put under him."*

Thus, in what is proclaimed by the Holy Spirit alone, whose mission is to guide us into all truth; man's future heritage is declared to be absolutely universal. From it nothing is excluded.

God's revelation by His Word is closed. Through all the study of the ages, there has not been much progress or increase in our knowledge of the way of life. The fundamental principles of faith, in spiritual things, remain the same. From the beginning, he meant the path toward Heaven to be luminous; that the wayfaring man might not err therein. It is through Jesus Christ, the same yesterday, to-day and forever.

But there are some lines of truth in the Bible, which have not been sufficiently investigated and developed. In natural science, knowledge is still

progressing. God did not teach this so much by direct revelation. It was a thing upon which He meant that we should exercise our own powers. And by this science we get more light upon some things in God's word.

As belief that the creative days were of twenty-four hours each, gave way to the enlarged conception which made each day an age; as the fancy that the sun revolved around the earth, vanished before the truth that the entire solar system revolves around the sun; so the dream that our future life is limited to a local heaven, must yield to the more Scriptural and philosophical teaching that the local heaven, however overwhelming in its own glory, it still more ineffable as but the centre of God's boundless universe; all of which is to be the Christian's everlasting heritage. In that Holy City, the future life is suggested, indicated and exhibited, but not exhausted. The walls of the New Jerusalem define only the metropolis of that heavenly country, but not its measure.

As the 1030 stars known to Ptolemy in the middle of the second century, were found to be only the advanced sentinels of hosts innumerable drawn out on the fields of night; so the apparent Bible teaching of a local heaven is found to be simply germinal. That city of God shall stand forever; its beauty glorious, ineffable, and divine. But its interest is unspeakably and forevermore enhanced;

as it is found to be the starting point of a universe corresponding to itself.

The evidences of this are so colossal it is not easy even to recapitulate them. But God has bestowed upon the glorified soul, whether with or without its glorified body, capacity for far-ranging celestial flight. And this argument alone would be enough. He has implanted in thoughtful human minds an almost universal desire to explore His domains, from such motives as love for beauty, thirst for scientific lore, or longing to understand and honour him. These aspirations were not given to be forever crushed.

The Father's attitude toward us shows they will be gratified. His love guarantees this. It gives as it were Himself, His Son, His Spirit, His City, and His Universe. That He will make our heritage all-embracing, is taught of Him both by plain and figurative language. With spiritual gifts will go material blessings also. His abode and ours are coterminous. But His house of "many mansions" is the universe. Without knowing His visible works, we cannot know Him. Hence we must study them, that the invisible things of the Godhead may be better understood. It is for His interest, as well as ours, that we should explore His kingdom, so we may glorify Him more.

Our everlasting instruction about Him must regard the whole creation. Our future enjoyment is to include "*all things.*" We shall not be

forever tantalized by incarceration on one lone orb, with only far-off views of His other innumerable and stupendous masterpieces. We shall see, not only His foot-stool and His throne, but also His empire. In their future glorification, the saints themselves shall be like stars and suns, and sweep with ineffable splendour through the firmament. He has promised us absolute and unrestricted title to *"all things"—the entire universe.*

From Christ's attitude toward us, follow like conclusions. Such love as gave His life, must exhibit to us His material possessions. Mere affection for us as friends would do this; and He has unlimited power to manifest that affection. There are still closer relations to Him than friendship brings. He owns creation; and it is for His family—because each saint is His "brother and sister and mother." He is heir of *all things*, but we are joint-heirs with Him. There is a conjugal claim. He is the bridegroom, we are the bride—"one flesh" with Him. And His bride the Church must share His infinite estate. There is an organic union—He is the head, and we are the members. But He is head over *"all things* to the Church," ruling all things for the best interests of the Church, and that He may throw open wide the cosmos to all members of His mystic body. God loved Christ enough to give Him the universe. But as God loved Christ, so Christ loves us.

There is the profoundest union of which we can possibly conceive. As Christ is one with God, so the saints are one with Christ. We are to see His glory. But it overflows creation. Hence we must have universal range. We are to be where He is. But His divine nature is everywhere, and His human nature may go anywhere. Therefore we may go everywhither. We are to "have life, and to have it more abundantly." But this must be developed through study of all things, material as well as spiritual. We are to share His glory. But this includes enjoyment of *all things*, physical, as well as intellectual and moral. And He has promised participation in His sovereignty. We are to *sit with Him in His throne.*

From the Spirit's attitude toward believers, like lessons follow. They are taught in statements profound, varied, and unequivocal. He says *all things* are working for our good. That includes all stars and suns. Yea, *all things* are literally ours. There is to be a new holy earth, and new holy heavens, wherein righteous beings dwell. He is to teach us "*all truth.*" But that includes whatever is found in boundless space, throughout past and future eternities of duration. So part of His reference library must be the cosmos. He declares that under our feet shall be put *all things*, and nothing is excepted.

The overwhelming conception is taught by Father, Son and Spirit. It is presented through

patriarch, priest, lawgiver, seer, king, reformer, and apostle. It appears in history, in prophecy, in psalm, in gospel, in epistle, and in apocalypse. It is affirmed by most direct, unqualified, all-embracing and grandly universal utterances; also brought out by many implications. It runs through the Bible from Genesis to Revelation.

In numerous passages of Scripture, interpreters hitherto have not dared to give God's Word the full meaning, the infinite significance which that Word was intended by the Holy Spirit to impart. But the Church is gradually coming to appreciate more fully the greatness of its heritage. Among the future events foretold by the prophecies of Scripture, there are few other things so plainly developed as this, that the entire universe is to be our possession. Than the predictions which present this truth, no more unmistakable and unqualified prophecies are given by the Deity.

Criticism may be made upon the method of stating, arranging, and combining some of the above arguments, but the aggregate of proof which they contain, can by no possibility be set aside. As the handful of prismatic jewels in a kaleidoscope may take many relative positions, each developing some new beauty, so these Biblical teachings may be combined in many ways: each possessing its peculiar interest. As, in studying the heavens, it is difficult to decide where to concentrate one's attention; so about these great

texts, it is hard to tell which ones most to emphasize. It seems impossible to find any one method of presentation, which combines all excellences.

But the consentient meaning of these statements of Scripture cannot be misunderstood. In brief, it is this: The Father has promised to give us *all things*, as He gave them to the Son. The Son has promised that we shall reign over *all things*, as He does Himself. The Holy Spirit is to expound to us *all things*, with instruction all-comprehensive. And He declares to us, "*all things are yours.*"

Regarding our relations to each and every Person of the Trinity, without reference to the other two, the Scriptures contain enough to make it entirely clear that we are to enjoy these universal possessions. The statements about each Person of the Godhead, taken solely by themselves, are like organ music whose fundamental motive cannot be mistaken. But, taken together, these inspired statements about what is to be done by God, by Christ, and by the Holy Spirit, accord like choral antiphonies, sung by celestial choirs. And their refrain is this—that our inheritance is to be all-inclusive and everlasting. The universe is to be ours forever.

Unmistakably, repetitiously affirmed; interwoven with the entire texture of the Word, is this great dominant idea, that the saints are to inherit

all the boundless empires of the Deity. The rock-cut sanctuaries of Hindustan, the majestic glories of the Parthenon, shall one day disappear. Of Karnak's Columned Hall, pylons and pillars must crumble back to dust. The religions which these shrines honoured, shall be only memories.

But this supreme, o'er-arching Temple of Universal Truth; uplifted with sculptured frieze, and pediment, and mighty dome, within which burns forever the Shekinah fire, speaking of God's presence and the eternal sacrifice—inviting all men to come and worship and rejoice; upon whose front in blazing letters shines the promise that our future heritage shall be all-comprehensive;—this colossal fabric must seem only sounder, stronger, and more resplendent with the lapse of time. For it is built on the fundamental teachings of Father, Son, and Spirit; which stand imperishable forever.

This doctrine lay buried in the bosom of profound passages of unfathomed meaning. Though, for a season, they were overlooked; these prophecies were no more obscure than many others which subsequently grew luminous. They are the most unqualified in the Bible. Free and unrestricted, they refuse to bear any fetters of limitation. Mighty universals, they cannot be evaded by any interpretation which would make them merely fractional. They never can be satisfied with what is found in any city, or on any sphere, even though it be *paradise.*

In the presence of these great texts, whose depths are soundless, whose scope is measureless, and whose heights no human intellect can scale; any theory that we are to be confined in a single world, no matter where or what it is, must forever be abandoned. We are not to be merely citizens of the New Jerusalem, but also of the *universe.*

The question whether the future site of the New Jerusalem may not be upon earth purified, has already been discussed. And we have argued that city never will be transferred from its present distant location to this—one of the least important among the planets.

The question of that locality was always comparatively unimportant. The difficulty was, not to determine where Heaven might be, but where it might not be. There were millions and millions of luminous worlds, upon any one of which it might have its place. And the matter of locality is now much less important, since the saints are to go everywhere. If Heaven is to remain where it is at present, still the saints may come back to earth. If the celestial city is to be on earth, still saints may visit the sphere on which Heaven was situated in the past. These predictions about our future home include the Holy City, wherever it may be; then billow away beyond it, far as do the domains of Deity. Heaven is but the capital of the empires of God. From that metropolis, and

throughout all His realms, saints may journey everywhither.

Heaven may be the holiest of holies. But the entire creation will be a holy place. "We look for new heavens and a new earth, wherein dwelleth righteousness;" i. e., a purified universe, throughout which the righteous dwell. (See Chap. XI.; ii, Third.) Both the earth and the heavens, forever their abode. Save only the region of the lost, there is no portion of the universe in which they may not be at home. That cosmos is a paradise.

Why is there, in the Book of Revelation, relatively little about these material features of our future blessedness, while there is so much about its spiritual elements; also about praise, adoration of the Deity, and worshipping in His presence?

1. Because both the material and the merely intellectual are forever outweighed by the spiritual.

2. Because without that spirit which worships and adores, that truest consecration, we never can enjoy this universal heritage at all. Without sanctity of soul, we cannot see God. Without holiness of heart, we cannot explore His works. That must precede the power of celestial flight.

3. Again the Creator is greater than creation. And the end of our study of the wonders He has made, throughout His immeasurable empires, is to bring us back to worship with higher rapture,

with more ecstatic praise, the bright sun-clad Father and the star-crowned Son. For them the hosts of Heaven, both spiritual and material, honour forevermore.

It seems to have been the divine intention that the doctrine of the comprehensiveness of the saint's inheritance, and the universality of his range in the future life, should not be grasped by the early Church; but should come out later.

Discovery of the magnitude and majesty of God's infinite domain, has for cycles been progressing. The Bible did not reveal or even suggest the extent of the universe. Men were left to ascertain something of it, and long to journey through it. But now astronomy has disclosed to us more of the external cosmos, which is beyond conception. The squadrons of constellations march and countermarch far as science can explore. And it is reasonable to search those passages of Scripture, conceded to be of unknown breadth and depth, to see if there are in them meanings unsuspected hitherto, which take fitting cognizance of the now universally accepted revelations of God's works. The Bible was written in ordinary language, to be understood by ordinary men. But that language was inspired. It accords with all geology has discovered. Does it also expand to take in the revelations of astronomy? Yes. Now it is found the Bible plainly teaches that man, with his glorified body, shall have the

whole unspanned creation in which to make his journeyings. The child of God shall be permitted to explore his Father's empire, and enjoy it. Astronomy, by ineffably magnificent interpretation of Scripture, has given boundless enlargement to our conception of the future life.

But the development of this doctrine was progressive in the Bible itself. In the Old Testament was the germ. In the New Testament is the efflorescence. And, though these things were very unmistakably taught, it was in such a way they would not be fully understood by the Church until the proper time had come. Still, if Kepler spent so many years in learning a few facts about planetary laws, and if our other interpretations of nature have been in some respects so slow, is it strange that, in the kingdom of grace and revelation we have moved but gradually in comprehending some of the profound doctrines of the Word? This principle was not proclaimed in a way to attract attention at first. It was hidden in ranges of truth that were like the great mountains; full of silver and gold, but waiting to be mined. It lay buried in the depths of texts which were profound enough before this doctrine was discovered, but which, with it, are unfathomable. In the Arabian tale is the wonderful pavilion, which could be packed in a nutshell, yet opened to cover an entire army. But many of these passages of Scripture are far more wonderful. Equally compact,

they expand to include all the starry squadrons of the firmament. And, when, at last, this idea of the universality of man's inheritance is unfolded, it is found to be bulwarked with colossal proof, established upon the iron and the rock of an impregnable foundation. God's Word and His Works are companion volumes of a stupendous apocalypse. When His Works are discovered to affirm an infinite universe, His Word is found to be harmonious with them, and to claim that entire cosmos for the children of the King.

Yea, though the universe should change, no question ever could arise upon our title to it. For, through all its changes, the creation is to be forever ours.

Men read the first pages of the Bible, and thought they had read aright. But geology was God's commentary upon Genesis. His science written on the rocks, was unmistakable as was His law, upon its tables of stone. Then the Rocks lifted up their voices, and to the Church they said, "Read again, and read in the light we show."

So men read the last pages of the Bible, and thought they had read aright. But now two hundred millions of stars and suns pour their bright beams upon the Word. And they say, "Read again, and read in the light we shed." And, in their dazzling radiance, we behold things which before we did not see. For the flaming worlds are God's expositors of the promise that His chil-

dred shall inherit *all things.*" In Joseph's prophetic dream, sun, moon, and eleven stars, made obeisance unto him. (Gen. 37; 9). But, in our coming open vision, all stars, all suns, and all constellations, shall make obeisance unto us.

Thus wrote Augustine, "I looked upon the starry hosts, and said unto them, 'Tell me something about Him.'" They answered with a great voice, "He made us!" We look upon more worlds than Augustine e'er saw or dreamed, and we re-echo, "Tell us something more of Him." They turn their faces full upon us and reply, "He made us to be yours forever. *All things are yours.*"

Great though the Church has justly deemed God's promises about the future, it has never begun to appreciate the splendours of those promises regarding physical and material things. We shall know the pathways among the stars. These more familiar to us than the streets of any earthly city, for they are the thoroughfares of our eternal home. Whatever there is east, west, north, or in the chambers of the south, in the depths beneath, or in the heights above, we shall behold it.

God's Word is an inspired revelation of His mind to us in our present state. It is the plainest and the best. And what more overwhelming ideas does it unfold than those connected with this conception of the universality of the Christian's coming heritage? But earth is another inspired volume, when we learn to interpret it aright. And,

in the life to be, as we realize how much our inheritance involves, each of the uncounted spheres may prove an inspired revelation, and through these new light may break forth from the mind of God.

The entire universe is ours. We shall reign over it. We shall have the right to explore it, to investigate it, and divine help to understand it. The testimony of the Bible is varied, repetitious, conclusive, and emphatic. Every ransomed spirit shall have those boundless realms for his possession, in which to make his abode, to study and enjoy the works of God, and to adore Him forevermore.

For Scripture has taught, with unmistakable utterance, this idea that the Christian is adopted into the royal family of the Father, Son, and Holy Spirit, and shall own the infinite creation. This is man's home—the family estate, wherein God and His children shall forever dwell.

God! The whole earth full of Him. God! The whole universe overflowing with His presence. God in the past, God in the present, God in the boundless ages of the future! And man—God's beloved child; ranging with filial confidence and affection throughout the ineffable empire God has made. Saying where'er He goes, "I am in my Father's house. Wherever God is, there is home. Whatever I behold, is mine."

Does this conception overwhelm? Before it does the spirit faint? Does it suggest thoughts too great for us to think, feelings too deep for us to feel? But it cannot be set aside. It is the profoundest teaching of THE WORD.

CHAPTER XIII

SOME DEDUCTIONS FROM THE FOREGOING DOCTRINE

According to the conception at present entertained by many, the future life, though everlasting, is comparatively restricted in the scope allowed to the glorified body. But, according to the true Biblical teaching, that life becomes infinite both in duration and in range.

I. Shall the saints inherit the earth? Yes. Also the moon, the sun, the planets, all stars, and all constellations.

Therefore every child of God, as he looks out upon the fields of night, may rightly say, "I shall one day stand among the clusters of the Pleiades; from a near viewpoint I shall behold the orbs that gird Orion, and shall survey Arcturus with his Sons. I shall not only see these things, but possess them, reign over them, and enjoy them.

Heaven may be a sanctuary, the temple of the universe, in which we shall especially worship God,

and meet with one another. But our abode is the limitless creation.

We have already gathered tremendous assistance from astronomy. But a momentary further allusion to it will, with progressive thought, enlarge still farther our aspiration. And who can grasp such ideas? All around the solar system for an unthinkable distance are abysses of space that are entirely void. Says Professor Simon Newcomb,* "If we could fly across the whole breadth of our system, we should not be able to see that we were any nearer the stars in front of us, nor would the constellations look in any way different from what they do from our earth. An astronomer armed with the finest instruments would be able to detect a change only by the most exact observations, and then only in the case of the nearer stars.

"A conception of the respective magnitudes and distances of the heavenly bodies, * * * may be gained by supposing us to look at a little model of it. Let us imagine that, in this model of the universe, the earth on which we dwell is represented by a grain of mustard seed. The moon will then be a particle about one-fourth the diameter of the grain, placed at a distance of an inch from the earth. The sun will be represented by a large apple, placed at a distance of forty feet. Other planets, ranging in size from an invisible

* "Astronomy for Everybody," pages 7-8.

particle to a pea, must be imagined at distances from the sun varying from ten feet to a quarter of a mile. We must then imagine all these little objects to be slowly moving around the sun at their respective distances, in times varying from three months to 160 years. As the mustard seed performs its revolution in the course of a year we must imagine the moon to accompany it, making a revolution around it every month.

"On this scale a plan of the whole solar system can be laid down in a field half a mile square. Outside of this field we should find a tract broader than the whole continent of America without a visible object in it unless perhaps comets scattered around its border. Far beyond the limits of the American continent we should find the nearest star, which, like our sun, might be represented by a large apple. At still greater distances, in every direction, would be other stars, but, in the general average, they would be separated from each other as widely as the nearest star is from the sun. A region of the little model as large as the whole earth might contain only two or three stars.

"We see from this how, in a flight through the universe, like the one we have imagined, we might overlook such an insignificant little body as our earth even if we made a careful search for it. We should be like a person flying through the Mississippi Valley, looking for a grain of mustard

seed which he knew was hidden somewhere on the American continent. Even the bright shining apple representing the sun might be overlooked unless we happened to pass quite near it."

And we must not forget that among the shining spheres, are multitudes of others now opaque and dark, because their fires are quenched.

Of many of those worlds the remoteness from us is so inconceivable, it was necessary to invent a new unit of measurement to describe it. Light flies with such velocity that, in a single second, it would go more than seven times around our globe. And the distance that light would traverse in an entire year, is now employed as the unit of distance for expressing interstellar space. This unit is sometimes called a "light-year."

The nearest fixed star is Alpha Centauri—275,000 times as far distant as the sun. Light from that star takes four years to reach us. Many of the fainter stars are more than a thousand times as distant as Alpha Centauri. The light by which their presence is now revealed to us has required nearly the whole period of human history to make its journey. Vega's beams require twenty years to find the earth. "But that star would be visible 1,000 times as far away. It is not then an unreasonable assumption that the light which reaches us from the extreme limits of the visible universe, has been winging its silent flight for twice ten thousand years."*

* "Our Celestial Home." P. 37. J. G. Porter, A. M.

Then those other worlds so remote that, by merely looking through a telescope, we never can discern them. For only after the faint ray through the instrument has long fallen upon a photographic plate does it produce that tiny point which indicates the existence of a star. At the Louisiana Purchase Exposition, in the Harvard College Astronomical Exhibit, was a photograph of a portion of the empyrean. The area of the firmament covered by the picture was about seven degrees by six. The plate itself was about seventeen inches by fifteen. But it was estimated that this represented about 400,000 stars. And the great mass of those orbs which stud the heavens at night, are suns. Thus scattered through the ether sea, fathomless, shoreless, are the millions, millions, hundreds of millions of celestial worlds.

Our sun is only a typical star. Many other stars are far larger than our sun. And many in resplendence far exceed our King of Day.

Says the authority whom we last quoted: "Mere size" is not "the only element of grandeur which we may attribute to the system attendant upon Sirius. The light with which he floods his circling planets is fifty times as brilliant as that which our own sun emits." (a) "Many stars are thousands of times as bright as the sun." (b) Of Canopus, which to our eyes does not appear so brilliant as Sirius, Professor Newcomb says, "In all likeli-

(a) "Our Celestial Home." p. 56.
(b) "The Americana." Vol. XIV. Article, Stars.

hood, it is more than 10,000 times as bright as the sun. A planet as near to it as we are to the sun would become red hot under its radiation." (c) So, when we consider the atmospheres about those great orbs, the brightest days we ever behold must be surpassed by their days as much as midnight is eclipsed by noon. And this may suggest the ineffable splendour that reigns forever through some of those far-distant constellations.

But now comes in another element—the different colours of the light from these worlds and galaxies so far away.

We naturally assume that all cosmic light is the same as that about ourselves. But throughout the universe shine orbs and systems whose light is of innumerable hues. The white stars and suns are many. Some white tinged with yellow. Of some the white light has a bluish gleam, like that of polished steel. There are stars in shades of pure yellow, like Pollux and Capella. Others in various greens. Others in blues, like Sirius and Vega. Others in reds, like Arcturus and Antares. There are many shades of red, described by the observers as reddish, brick-red, deep-red, orange, garnet, carmine. Others are "brown-red" and "copper-red." Another, "maroon-red, the most intense blood-red." This last the language of Sir John Herschel. Another is "intensely scarlet." Others are ruby and crimson. One is like a "drop of

(c) "The Stars." p. 192.

blood on a black field." Then, out of the darkness of space, another glows like a living coal.

About these exquisite colours of the stellar light, one astronomer writes thus: "Nature is inexhaustible in her display among them of harmonies, contrasts, and delicate gradations of hue. They not only vividly sparkle in green and gold, azure and crimson, but shine in sober radiance of fawn and olive, lilac, deep purple, and ashen gray. Chalcedony, aquamarine, chrysolite, agate, and onyx have counterparts in the heavens as well as rubies and emeralds, sards, sapphires, and topazes. These beautiful tints do not occur at random. We can partially discern some 'law of order' governing their development; but empirically as yet, and without any true insight into its cause." (a)

Sometimes there are double stars—which may be two suns in a single system. These coupled worlds appear by thousands. When known to be in orbital movement around each other, or around a common centre, they are called "binary stars." The couples may be both alike in hue. And sometimes both are white. But the Herschels discovered a great number that are exquisitely tinted. Sometimes both are blue. Sometimes both are reddish-yellow. Sometimes the two companion worlds are dissimilar in colour. Here are two which show like burnished discs of copper and silver respectively, under strong illumination.

(a) "The System of Stars." p. 155. A. M. Clerke.

There are bright white spheres with smaller blue ones sweeping onward by their sides—white with indigo attendants, white with amethystine mates, white worlds with lilac wedded.

There are many beautifully coloured stars in mutual revolution. Yonder a pair in green—one sea-green, the other emerald. In the next—one orange, the other lilac. Now two—one primrose, the other cowslip. Here one chrome-yellow, and its mate sea-water blue. There twin worlds—one orange and one purple. Another couplet—yellow and rose. Another—gold and azure. Next two—pale yellow and fawn. Next—apple-green and cherry-red. Here two orbs—one yellow topaz, other aquacoelestis blue. Then a pair—light-rose and dusky red. Then twins—in copper and blue. There two—yellow and pale emerald. Now two—lilac and sea-green. Thus, not only in size and splendour, but in the tints and colours of their radiance, "one star differeth from another star in glory." Sometimes, with the lapse of years, stars change their colours, and run through various hues.

Next consider. To beings in those far-off realms, our sun would seem like a tiny point of fire, flashing upon his system his own light. But different-coloured suns pour each through his kingdom a light of the same hue with his own. So now we can interpret the fuller meaning of this effulgence from those far-off worlds. Here is a

lilac star. Upon our approach, it looms up as a vast sun, which sends forth oceans of lilac-coloured light. And all the inferior globes about it, have atmospheres of those delicate lilac hues.

Far beyond it is a point of emerald. But it is a mighty central orb. And the tributary planets in his entourage move in an atmosphere like that of the sovereign whom they obey—an emerald ether sea. In another far-distant quarter of the firmament sparkles a speck of yellow. It is a colossal monarch—molten gold. And the galaxy of subordinate worlds that do him homage bask forever in the golden radiance of their Master's smile.

There an imperial sun of blue. With leashes of gravitation he holds in course his clusters of attendant stars. And the light whose living sapphire tides sweep round them, is that of the great inexhaustible central fountain from which they incessant flow. Next, through the portals of the dawn, resplendent mounts a scarlet sun. He rules the whole horizon. The planets and satellites that surround him with their orbits, know only days of his own richly-tinted light. And the dwellers on them would never have a hint of any others, save as they beheld the flush of different coloured worlds like twinkling star-specks far remote.

Now, in another portion of the empyrean, through the opening gate-ways of the east, majestic rises a stupendous sphere—arrayed in royal purple. Out across unthinkable vistas of space,

which his beams must take centuries to traverse, he sends his purple-coloured fire. He "is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going-forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." Around him wheel forever his retinues of planets, with their attendant moons. They too are robed in purple, and rejoice in his regal presence.

We have given merely some general conceptions. Now consider upon our own little earth the everlasting changes, combinations, and wonderful effects of colour over sea, and crag, and cloud, and sky; proceeding from generation to generation, forevermore evolving and forever new. And remember there must be corresponding phenomena progressing forever upon countless other spheres amid these ineffable constellations.

Now before us twin suns—one orange and one green, as centres of one system shine. And, as we are enveloped alternately in darkness and in light, so the clustering worlds around them are bathed in an atmosphere at one time orange, at another green. Then, whichever way we turn, are other pairs of divers-coloured suns, which alternately shed each its characteristic light upon the revolving orbs about them. We will not speak of the groups which number more than two—

triple, quadruple, even sextuple spheres—all linked together; and flashing their beams upon their tributary worlds. So, through heavenfuls of iridescent stars and suns, single, double, or multiple; some without companions, some with attendant trains; there go on to everlasting the inexhaustible, indescribable, ever-varying displays of rainbow-coloured radiance which the beauty-loving God hath wrought for the pleasure of Himself and of His offspring.

But this is our domain. Whatever flowers bloom, birds sing, living creatures move, forests wave, tides dash hither and yon; mountains climb skyward, clouds glow in beauty, spirits flash with intelligence or thrill with emotion, on those far-distant orbs; we are to behold and to enjoy them.

We have sketched this sublime truth but in skeleton. Far as a surveyor's penciled outline map fails of giving in detail the abundance and variety of the products of a continent, so far does our presentation fall short of this great reality. We cannot define or suggest the wealth and infinity of the riches that are hidden in it. What we have written is no more comprehensive of this subject, than a babe's first glance at the starry heavens is exhaustive of what is to be learned there.

When a new orb is discovered, it means but a new province of our empire, which sweeps north, south, east, west, beneath, and above. It is not within the present power of human thought to

traverse the expanse opening before us in every direction th roughout that empire—our infinite Fatherland—the unending abode of God and of His loved ones.

Here sweeps away a boundless field. No dream of classical or oriental religion compares with this stupendous Scriptural truth. The future changes in the universe, which are predicted by the Bible, suggest the infinite potentialities of a new creation, and still further displays of the divine resources in material things. All efforts of imagination seem as nothing beside these possibilities ineffable. The patient scholar may develop such a subject as "Our Country," but never "OUR COSMOS." It is beyond the most exalted flights of the human intellect to anticipate, even with approximate exhaustiveness, what God is to reveal to us in the universe of the future.

If He can weave such plots and counterplots upon a little globe like this, within the few years of a single life-time; what dramatic developments may come, under His inexhaustible providence, when the stage is the universe, and the glorious romance goes on forever; as confessedly the most finished product of divine wisdom and imagination! Prospects of unutterable sublimity! Immeasurable in their fullness, suggestiveness, unending variety of unfolding and application! They are to be studied with delight throughout eternity.

The truths which the Bible develops upon these

subjects are so colossal that to present the conclusions from them is beyond human power. And the effort forever must seem weak. Yet, under this head of deductions, a few points should be noted.

For

II. All divine truth must be self-consistent. And the mighty principles we have been discussing must accord with all other great doctrines of the Bible.

We do not seek to present a comprehensive and symmetrical survey of all that enters into the future life. We do not specially try to develop the spiritual features of that coming life. We accept and assume what the Evangelical Church believes about these matters. We have aimed thus far to investigate, in addition thereto, the *physical and material* powers, privileges and prospects which the Bible and science reveal as connected with the spiritual.

These physical and material features are not antagonistic to the spiritual, but accordant with them; not independent of them, but integral with them: as vitally important elements of the Christian's future destiny. And with what other fundamental Bible truth does not the doctrine of the comprehensiveness of our future heritage harmonize?

We note some of these more spiritual principles as we proceed.

The doctrine of the universality of man's future inheritance *magnifies the greatness of the divine love and purposes for us.*

It enlarges our ideas of the Father's heart. From eternity how vast His plans for us! In the beginning He created man for such a future. How much more overwhelming seem His purposes for our redemption, now we are so fallen! Yet the second time, He offers us that future. What ineffable significance this conception gives to the love of God!

The Son, from the first, desired to bring us to such enjoyments. Then, for creatures so unworthy, He was willing to be sacrificed and slain; that with us He yet might share His so great a kingdom. How it exalts the grace of Christ!

The Holy Spirit from everlasting planned for this. And he still longs to regenerate, reform and refine us for such a destiny, and interpret it to us forever. How wonderful His compassion!

What more could Father, Son, and Spirit do?

A man looks into his own sinful soul, and upon his sinful life. And he cannot believe the Divine Being is ready to love such a creature as himself. Nor is there in him anything that is morally worthy of such love. That infinite affection springs, not from anything in us, but from the

nature of God Himself. It is not that we are worthy to be loved, but He is willing to love us. Not that we are meritorious, but He is merciful. Not that we deserve it, but He delights to do it. Not that we are lovable, but always that He is loving.

As from their very constitution those vast luminaries upon which we have been gazing, send forth their light and warmth; so these fall upon every one who may come within their range, not from anything in him, but because it is the nature of such suns to pour out such glowing heat and innumerable hues of splendour, iridescent—beautiful: so it is the nature of the Three Great Persons in the God-head to send out their love, with all its innumerable and ineffable benedictions. It seeks us, calls us, yearns over us, woos us, would win us, and bless us forever; unless we repel it, and forever force it back. It longs to give unto us, in addition to all the spiritual blessings, too many to be mentioned here, enjoyment of the universe throughout eternity. How great the sin of him who shall wilfully refuse such salvation, offered in such a way!

In the Bible, the doctrine which is the darkest, the most appalling ever contemplated by the human mind, is that of *everlasting punishment.*

Some have rebelled, because for the Devil and

his angels there is no possibility of repentance in this world or the other, and because for adults dying out of Christ, there is no hope.

From the standpoint of our petty human wisdom, we would be glad if the Bible taught the doctrine of the annihilation of the wicked; or conditional immortality, namely, that only those who are redeemed by Christ shall inherit eternal life; and all others shall cease to be. But the Scriptures contain no such doctrine. They teach eternal punishment. And, from this fearful fact, there is no escape.

What theologian has not gone through the Holy Oracles, secretly hoping to find some method of sound interpretation by which he might avoid belief in the everlasting misery of the lost; might root out of the Bible the doctrine of unending punishment? But all such efforts fail. If we remove from the Bible the doctrine of everlasting wrath, we are by inexorable logic bound to give up also the doctrine of the unending blessedness of the redeemed, and the eternal duration of the Godhead. For all rest on one and the same basis. We are inevitably driven back to the position of the great Andover exegete a generation ago. "If the Scriptures have not asserted the *endless* punishment of the wicked, neither have they asserted the *endless* happiness of the righteous, nor the *endless* glory and existence of the Godhead. The

one is equally certain with the other."* There are but two alternatives, namely, to sink under the power of the endless death, or rise in the power of the endless life.

As, in imagination, we stand by the abode of the lost, and try, however faintly, to picture their everlasting fate, the theme fills us with unutterable horror. It is the most awful prospect that ever crushed and overwhelmed the human mind.

But, in this doctrine of the universality of the heritage of the sons of God, we have found a principle which throws light upon the terrible, yet Biblical doctrine of eternal death. It brings this fearful feature of the divine administration into luminous accord with the unalterable, ineffable wisdom and justice of God, and makes it more harmonious with our own ideas of justice.

Satan and his angels, knowing that they had before them such prospects as we have described —of enjoying all the universe forever, deliberately cast those privileges away. They would have overthrown God Himself. They forever contend against Him and His angels. Since Adam walked in Eden, they have done everything in their power to deprive every human being of these ineffable prospects and possessions, and to bring upon him everlasting ruin. Upon every holy angel they would bring ruin. Would dethrone, destroy the Deity. Theirs is the highest conceivable type of

* Moses Stuart, "Future Punishment," page 82.

sin. It fittingly receives such punishment. There is no occasion for sentimentality over Satan and the fallen angels.

But when man, not realizing the greatness of the divine love and plans for him, sinned against God, and fell, God made provision to offer him salvation, and give him another chance. It may be said, "Yes. But some men are never told of redemption. It is never possible for them to learn about it." Very good. We have seen the Bible indicates they are to be judged by what light they had.

But, if sinful man, having before him such privileges and possibilities, all as the free gift of God, is willing deliberately to reject them, and repudiate the love that offers them, it seems more consonant even with our narrow human judgment, that he should meet the fate which divine judgment has appointed. Our growing knowledge of God's purposes makes His most terrible retributions seem more accordant even with our own sense of justice.

This doctrine of the coming increase of man's faculties and of his future range throughout the universe, further explains *why God has set such value on a human soul.*

Because that soul, made in God's own image, has such latent power, such infinite possibilities, and such eternal prospects. Because His child

may be so glorious, that child is unspeakably precious to Him.

Paul says (Heb. 2; 7), "Thou madest him" (man) "a little lower than the angels." Or, according to an alternative reading, "Thou madest him a little while lower than the angels." But, by and by, the angels shall stand below man. "Know ye not that we shall judge angels?" (I. Cor. 6; 3). "Unto the angels hath he not put in subjection the world to come, whereof we speak." (Heb. 2; 6).

The future powers of the saints shall be like those of Jesus, and shall in splendour surpass those of any other finite beings in the universe. Consistently, therefore, does God set such high value on human souls. He calls those who fear Him "a peculiar treasure." (Ex. 19; 5). "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (Mal. 3; 17).

Consider how the preceding truths bear upon *the doctrine of election.*

We hold that sound interpretation of the Bible must result in acceptance of this doctrine. And, in some form, it is virtually accepted throughout the Evangelical Church. For that Church believes that all who die in infancy are saved. But, since these cannot voluntarily accept Christ, there must be an electing decree that the blood of Christ shall save them. More than one-half of the

human race are redeemed under this one clause of those who depart in infancy.

But there is an election among adults also. For instance, take the man Jesus. We must hold, with Calvin, that Jesus was an elect soul. About the certainty of His salvation, there never was any question. Before His birth, it was divinely decreed that He would be saved. From the beginning, He was foreordained to everlasting life.

Remember God's words to Jeremiah (Chap. 1; 5), "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." Gabriel said John should "be filled with the Holy Ghost, even from his mother's womb." (Luke 1; 15). Note the language of Paul, who says, God "separated me from my mother's womb, and called me by his grace." (Gal. 1; 15). Such expressions imply that these inspired teachers were predestined to salvation before ever they were born. But other men, in every generation, are foreordained and called in exactly the same way, to be religious teachers, or play other parts in the Christian church. And multitudes of others are foreordained to salvation through their ministry. This, however, is not the place for attempting to develop or even outline the evidences of this doctrine. So we simply refer to it, and assume it.

Probably the principal objection to it has been

caused by a supposed deduction from it, or accepted accompaniment of it, which in reality was entirely unscriptural. Since there was a decree by which a great multitude of the elect were predestined to be saved at death in infancy, or to repent, believe, obey, and thus be saved later, some have argued that of course all of the non-elect were predestined to be lost. But this is not the teaching of inspiration. The decree of election is inclusive. It determines that all the elect shall certainly be saved. But it is not exclusive. It does not determine that all the non-elect, or any of them, shall certainly be lost. The assured operation of grace in the case of the elect, does not for an instant imply that from a single person among the non-elect there will be such withholding of grace that he cannot be saved.

The merit of Christ's active and passive obedience, and the grace of the Holy Spirit, are sufficient to save the entire human family; and are as free to the non-elect as to the elect. Every human soul who desires it, may enjoy the benefits of that redemption and that grace. Every human soul who hears the gospel call is invited and commanded to accept it. For the Spirit draws eternally, until grieved at last, he departs forever. The elect soul certainly will come. The non-elect may come, if he will. If he does not respond, and accept, the responsibility rests entirely with him.

The invitation and the command are addressed to all alike.

Though, according to Professor Young, the number of stars that can be seen through the great Lick telescope upon Mt. Hamilton is perhaps 100,000,000, and though, according to Professor Newcomb, the number of stars that cannot be seen, even through the telescope, but whose existence can be proved by the photographic plate, may increase the above number to 200,000,000, yet as we have already shown, the number of the saved from this present generation alone, must be about 1,750,000,000. (See Chap. XII.)

Now, in view of the fact that such a salvation has been prepared for the believer, and such an infinite, inexhaustible heritage awaits him, why should not God take the attitude implied in the parable of him who made a great supper, so that all things were now ready; then said unto his servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled?" (Luke 14; 23).

Would it have been reasonable in the Father so to ordain that, to the enjoyment of His royal mansions, perhaps not a single human soul would ever come? But it was not His will that the kingdom should be prepared in vain; that the Son should have no marriage supper, because there was no Church to be His bride. Our Redeemer was to see of the travail of His soul and be satisfied.

So, in view of the profound teaching that the coming kingdom is to be all-comprehensive, how reasonable and glorious a thing is this doctrine of election—the divine purpose that an innumerable multitude shall certainly accept this free salvation, and enjoy with it such an ineffably blessed heritage!

And, in man himself, this doctrine that he may receive that inheritance *deepens and broadens the religious life in all its activities, experiences, relations and hopes.* For in the light of this principle, what fundamental truth is not confirmed, what Christian duty is not magnified and made more important?

1. It gives increased incentives to repentance. There are before us two alternatives; an everlasting prison house of wrath, and an everlasting universe of holiness, knowledge, power, freedom, and delight. What shall it profit a man, though he gain a few forbidden pleasures for a time, but forfeit the enjoyment of a universe forever, and lose his own soul?

2. The sinner may ask for his sins full pardon, and this pardon shall be freely granted. Then he may ask for eternal life such as we have outlined. And that life shall be freely given.

Under such circumstances, with such interests at stake, who would not accept the free salvation? Who would not utter from his heart the words

of personal and appropriating faith—"I believe that God, for Christ's sake, will forgive all my sins, and will save me forever?"

3. The necessity of the new birth and the new life in the Holy Spirit, becomes even more apparent.

The soul was made of a nature most complicated, most wonderful, having within it germs of such amazing powers and being designed by God for such ineffable possibilities. But sin is so deadly it poisoned the entire constitution. The results are disastrous, appalling, and hopeless; beyond relief through any human power. They absolutely necessitate a regenerating act of the Holy Spirit, a new creation, a second birth, which must be sought from God.

Though, if we had not sinned, we should have been ushered into that future heritage without painful discipline; now we must accept this regimen through which we are restored. But every stroke, every sorrow, is to prepare us for this great inheritance of joy. It shall reach its fruit in that. Therefore we need the Holy Spirit continually to give light, strength, and cheer along earth's pilgrim way; even as we are to have Him for our divine guide and teacher through eternity. For, when a sinner is born of the Spirit, he is born heir to the boundless empire of that Spirit.

4. What more could we ask in that coming life than God already has prepared? We cannot

actually possess the divine nature. That is impossible. But, aside from that, what more could we conceive as desirable in that future state; and what more could the Father promise than has already been assured? More stupendous conceptions than open to us, upon acceptance of this great Biblical doctrine, it would be difficult for the mind to imagine. They give to eternal life the highest significance that even the Deity could bestow.

5. This doctrine, with the corresponding spiritual truths, affords the highest encouragement and strength to spiritual effort. What incentive to duty is not increased? What virtue does not seem more desirable?

How great and obvious the necessity of being much in prayer for the Spirit, who will guide us "into all truth," and "teach us all things?" We are to seek such communion with him forever.

How this doctrine impels us to cultivate spiritual likeness to Christ, in all life's varied and changing relations! How it promotes sanctification of soul and body; consecration of substance also—payment of tithes, presentation of thank-offerings! For, without consecration of all that we possess here, we cannot enjoy either spiritual or material blessings there.

What inspiration to render ideal obedience to the Father, "who is able to supply all your need according to his riches in glory by Christ Jesus."

(Phil. 4; 19); and from whom, as its ultimate source, comes our title to *all things!*

6. Thus *life becomes tremendously optimistic. This doctrine leaves no room for pessimism.*

It teaches restfulness for each individual soul. How it should sustain a man under present vicissitudes, especially those that come from limitation in worldly goods! We may be "as having nothing, and yet possessing *all things.*" (II. Cor. 6; 10). For we are heirs to *all things.* Meantime, if loyally we do our duty, we shall be supplied with all God deems essential to our best interests. And the reserve resources are infinite. (Psalm 23; 1). "I shall not want;" any more than a man can lack for fuel, with the forests of a continent at his back; for water, when inland seas are dashing at his feet; for raiment and for food, when the fleece of a thousand flocks is his, with the herds on a thousand hills.

Indulge not in anxious care. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. ; 6-7). Even now, we may enjoy the peace of God. By and by we are to enjoy also His possessions. The universe ours, and ours for eternity.

To those troubled about hard questions, comes

a thought of ample revelations by and by. "When life's dread enigma presseth sore, his patient voice saith, 'Watch with me one hour.'" "What I do thou knowest not now, but thou shalt know hereafter." (John 13; 7). We see only a little of the globe. He sees the cosmos.

How this doctrine of the universality of our future possessions is calculated to comfort those who mourn over Christian friends! If the departed have entered upon the fruition of such an inheritance as this, why should we wish them back on earth? For ourselves we may mourn. But for them we should rejoice.

When there come on others or on us providences adverse and inscrutable, remember what lies before us of unspeakable possibility and unthinkable prospects. Who can say what may be our future relations to other celestial beings in distant portions of God's universe? There may await us duties extraordinary, requiring special training and preparation. Life's preliminary experiences here, hard to bear and understand, will be interpreted in the light which by and by shall break upon us in the services appointed there.

Life's discipline may be severe. But remember the greatness of the ages which shall follow. How immeasurable they are! A fleeting hand-breadth of discipline brings the eternal universe of delight. Such overwhelming outlook as this, is something to support a fainting heart under the midnight ex-

periences of life; to suggest deep and inspiring faith, unbounded courage and hopefulness under all vicissitudes. Every cloud becomes silvery on the side toward us; even as it is already golden on the side toward God.

As we toil and suffer in the place appointed by Him, there is for us a mighty comfort. This doctrine gives to our prospects stability impregnable. We are certain of our future inheritance. What an encouragement to patient fidelity, since for our reward there is a universe assured!

Beside every one of us, there walks a figure draped and shrouded. It is the angel of grief. And we must walk with him, as long as God wills. But, by and by, he will spread his wings to take his flight. And, as he is parting from us, he will draw aside the veil, and look full into our eyes. And it will be a beautiful face that we shall see, for the angel of grief is the angel of God.

Do you say with David, "Oh that I had wings like a dove! For then would I fly away, and be at rest?" (Ps. 55; 6). But this doctrine which the Bible presents, gives to the soul of the believer more wings than the cherubim have. Soon your heart, like David's, shall fly among the stars, to reign with David's greater son.

In the delicious mildness of an October night, your steamer is gliding upon the Mediterranean. You hang over the stern, and watch the phos-

phorescent wake that shimmers away behind. The fleecy clouds drift through the sky. The moon, queen of the night, floods the heavens with a mellow radiance. Upon the distant horizon, appear two little low-lying islands, which in reality are one. Some voice says, "There it is! There it is! That is Patmos!" There St. John was imprisoned for righteousness' sake. But his trial brief! His reward the greatest possible! Out of his prison house he looked up, and heard God saying, "He that overcometh shall inherit *all things*." No person who has not brooded over this colossal conception of the universality of the Christian's heritage, can realize the solidity, stability and sublimity that may come into human life.

Many mysteries, theological and philosophical, are solved by accepting the one great primal mystery of a Godhead. So many mysteries of human experience are lightened up by this great Scriptural truth that we are to inherit the boundless creation, and share it with that mysterious, ineffable God.

7. Regarding those interests involved in man's relations to the multitudes, *this doctrine teaches the broadest and most encouraging principles of benevolence.*

It promotes brotherly love. About it there is nothing of selfishness. Though this all-comprehending inheritance is prepared for every Chris-

tian; though each child of God shall own it; all the saints must forever own that empire in common. This fosters the spirit of brotherhood on earth.

It encourages our efforts against iniquity. The power thereof shall be but transient. About the various types and giant forms of evil; the fountains of strong drink, the house of the harlot, the organized Sabbath desecration, some men say, "These things have come to stay, and it is idle to fight against them." But none of these things have come to stay. The Devil and all his works have come to go. If saints are to inherit the cosmos, much more are they to inherit the earth. Satan shall be driven out. "We * * look for new heavens and a new earth, wherein dwelleth righteousness." (II. Peter 3; 13).

This doctrine stimulates *missionary effort.*

Every soul that is not rescued from heathenism must lose this priceless heritage. Every ransomed soul may have such possessions and such prospects. Therefore it becomes us, in our labours for the pagan world, to seek ever greater and still greater harvests; like the burning missionary soul of St. Francis Xavier, whose prayer forever was, "More! More!" Such prayers God loves. And such praying will prevail.

Thus, through work in Christendom, and work in heathendom, there shall at last come peace

among the nations. For the spirit of the gospel must forever spread

"Till the war-drums throb no longer,
And the battle flags are furled,
In the parliament of nations,
The federation of the world."

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2; 14).

As believers more and more search the depths, heights, and ranges of this doctrine so variously and profoundly taught throughout God's Word, this great, comprehensive and crowning truth about man's future must more and more influence the faith of the Christian Church.

To every portion of the Apostles' Creed, it gives a larger meaning. Is the Father "maker of heaven and earth?" But His children are to enjoy all with Him. Does Christ "sit at the right hand of God?" But, with Him, we are to inherit the cosmos, and reign over it. Do we "believe in the Holy Ghost?" But He is to explain to us the works of God throughout all His kingdoms. Do we "believe in the Holy Catholic Church, the forgiveness of sins, the resurrection of the body, and the life everlasting?" But the members of that Holy Catholic Church shall be cosmopolitan

citizens, all having rights in all God's empire. When "as far as the east is from the west, he hath removed our transgressions from us" (Ps. 103; 12); then "far as the east is from the west," we may range at will. For the "communion of saints" the heaven of heavens shall be a meeting place. The life everlasting shall for the scene of its action, for its university, for its eternal home, have all the illimitable realms of God. What other truths ever opened such far-extending ranges of thought and study! In earth and in heaven, these themes shall echo in the swelling anthems of the Church. They shall be chanted in the songs of the angels and of the sons of men.

This doctrine of the universality of the Christian's heritage was designed to turn our thoughts more than ever toward the Father, the Son, and the Spirit. How it should make the soul leap with love for the Triune King; unto whose glory all beings spiritual and things material were primarily created. As, in the northern sky, the great watch stars point forever toward the pole, so, throughout all God's empire, the spiritual and material privileges of His children direct our hearts forever toward the Infinite and Loving Heart of HIM WHO SITTETH ON THE GREAT WHITE THRONE.

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